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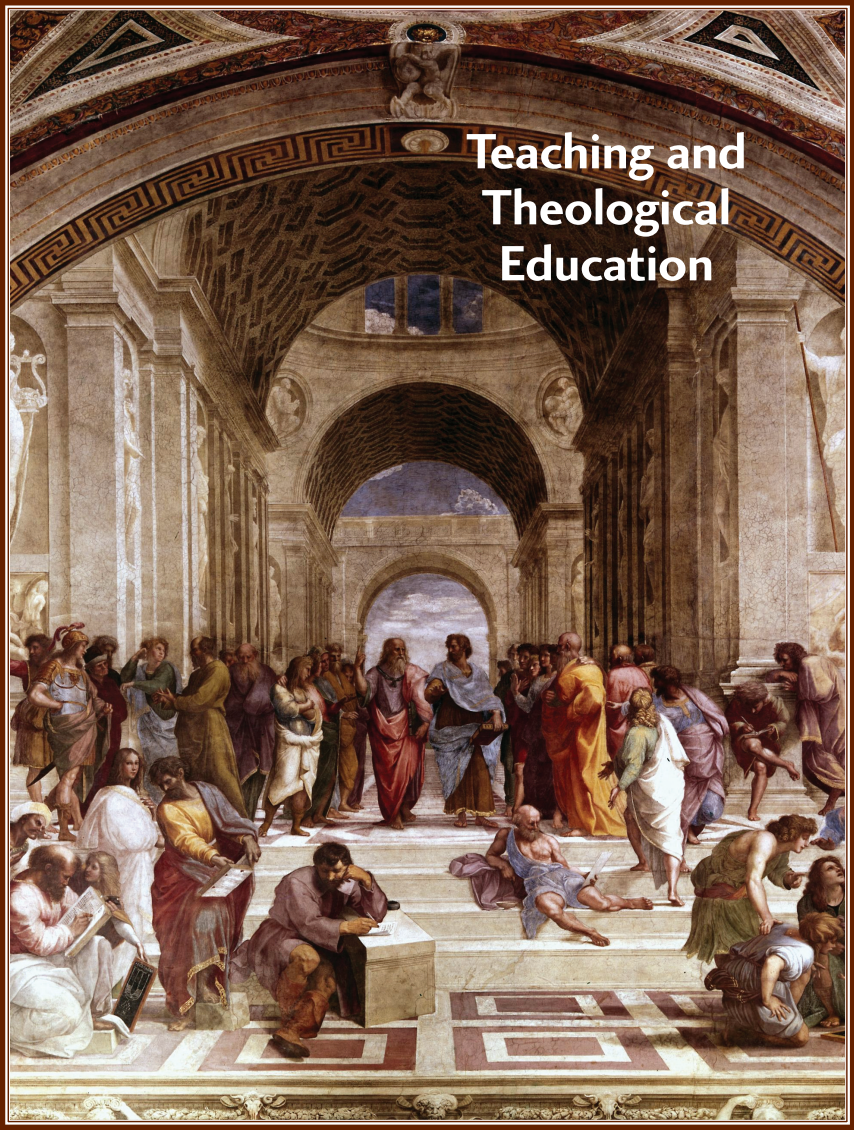

Teaching and Theological Education

COVER ART: *"The School of Athens" by Raphael*

The Asbury Journal

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The Asbury Journal publishes scholarly essays and book reviews written from a Wesleyan perspective. The Journal's authors and audience reflect the global reality of the Christian church, the holistic nature of Wesleyan thought, and the importance of both theory and practice in addressing the current issues of the day. Authors include Wesleyan scholars, scholars of Wesleyanism/Methodism, and scholars writing on issues of theological and theological education importance.

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Frances S. Adeney

Salient Experiences that Shape My Pedagogy

Abstract

Predicated upon Plato's dialogical method of inquiry, this professor's teaching style acknowledges the value found in community dialogue and the importance of incorporating Bloom's six levels of cognitive thinking in the classroom. Rejecting rote memorization and one-way dialogue, she explores truth in fiction and narrative and often uses the dramatic moment as a teaching tool—finding and using a key moment in a scholar's discovery, a contradiction in a text, or a face-off of the "truth" of opposing positions to unveil prejudicial attitudes, reveal places where a student's thinking is struck, or show the irreducible complexity of an ethical issue.

Keywords: Plato's dilalogical method, Soctrates, learning in community, B.S. Bloom, truth in fiction, dramatic moment

Frances S. Adeney is William A. Benfield, Jr. Professor of Evangelism and Global Mission at Louisville Presbyterian Seminary in Louisville, Kentucky.

My teaching style has been heavily influenced by educational theories—theories of knowledge, language, and human development. But learning to teach is not all about theory. Both theories and methods of teaching need experience to bring them alive. Certain formative learning experiences in my own life have enlivened educational theories that I have studied and solidified my pedagogy. Here are a few of those salient experiences.

Just the Facts

The first "aha" experience of learning that influenced my later approach to teaching was a lesson in critical thinking. I was an early-entrant college freshman at Shimer College, a "great books college." We didn't have textbooks at Shimer but studied primary sources, the classics of the western world.

One day we read an article on the molecular theory of heat. Granted it was a few centuries old, but I hardly noticed that. I learned that heat molecules traveled from one object to another, spreading warmth by entering objects and changing their temperature. I had never studied the transmission of heat and found it fascinating.

When I got to class, I was surprised to hear the professor ask, "What is wrong with this theory?" Five or six students jumped into the ensuing discussion with criticisms of the article. Heat couldn't be molecular, separate from the objects that were changing temperature, they argued. I've long since forgotten the reasons they gave, although I have learned somewhere along the way that heat is generated by the movement of molecules not separate "heat molecules." The shock for me was that the students didn't accept "the facts." I thought science was about facts. And facts were written up in scientific articles. And those articles were put into books. Science books gave you the facts. And here were students, some as young as I, criticizing science. That day I learned something about scientific theory. And I learned something about critical thinking.

I've incorporated that lesson into my teaching. When students suggest that a text may have weaknesses, I welcome their critique. I tell them never to expect to agree 100 percent with any text. Pointing out flaws and limitations of an author's viewpoint, comparing it with other views, and devising new ways of looking at a topic are part of the learning process. There is no such thing as "just the facts."

This is especially true in theological education where the temptation to

reify human made theologies is strong. Last semester a student in my course on evangelism and modern society wrote a critique of U.S. immigration policies along the Mexican border. She was so convinced that her position was right that she unthinkingly used statistics from two very polemical books that supported her position. Because they were statistics and because they were printed, she assumed their validity. In that case, "the facts" were anything but clear from the statistical analysis.

The Dramatic Moment

At Shimer College, we studied not only science but the humanities. In theater productions and literature, I discovered that truths about human nature influenced feelings as well as thinking. The plays *Antigone* and *Waiting for Godot* presented by student drama groups that first year of college gave me insights into the dramatic moment. The presentations gripped me; the messages startled me. Not only linear thinking about what might be true but a deeper apprehension and feeling marked the learning experience.

In *Antigone*, a young woman goes to the battlefield where her brother had been slain. As a penalty of being on the losing side of the war, Antigone is forbidden to bury her brother's remains in the culturally prescribed way. This not only prevents her from grieving properly, it puts in jeopardy her brother's journey into the next life. I was transfixed by the play. That night I learned something about death, about grief, and about power used to harm the innocent. Learning through the dramatic moment proved to be a powerful experience.

Waiting for Godot also taught me something about the power of drama to draw the audience into participation in the thought and action of the play. Two merchants are waiting throughout the play—waiting for someone to rescue them from financial disaster, someone powerful enough to save them. They wait and wait and wait. When the curtain finally drops they are still waiting. And the audience is left waiting with them. Without knowing it, we were taken in to the deception. All along the audience had suspected that no one would come to the rescue. But in the end, we were caught waiting as well. The force of that moment, when I found myself in a crowd in front of the dropped curtain—waiting—was one I haven't forgotten.

I remember the first time I saw Roland Bainton use that technique in his film, "Where Luther Walked." Rather than a dry lecture in church history, Bainton followed Luther's steps, acting out his passionate questioning of God, his dismay at being excommunicated and pursued by church authorities, and the resolution he found in the Apostle Paul's explanation of justification by faith.

Using the dramatic moment in teaching can be a powerful tool. I strive to find and use a key moment in a scholar's discovery, a contradiction in a text, a

challenge from a student, a face-off of the "truth" of opposing positions. Those moments can be used to unveil prejudicial attitudes, reveal places where a student's thinking is stuck, or show the irreducible complexity of an ethical issue. The drama of the moment itself effectively accentuates the point at a visceral level.

Truth in Fiction

Novels, short stories, and films can focus on the truth in a powerful way. Golding's *Lord of the Flies* makes a point about human depravity and the loss of innocence. Jame's Baldwin's *Another Country* shows how a naïve idealism that doesn't take into account social mores and structures can lead to disaster. The film *The Mission* presents the conflicting goals of colonial powers and mission workers during western expansion into South America. Experiencing the shock of those truths through reading those novels and stories and seeing such films led me to begin using fiction in courses in ethics and mission. Truth can be found in fiction, sometimes presented in ways that are more powerful than didactic methods.

I remember using *The House on Mango Street* by Sandra Cisneros in a graduate course on cross-cultural ethics at the Graduate Theological Union. The first day a student protested vociferously. "This is not a text in ethics," she insisted. No, it wasn't. That short book simply relates experiences of a young Latina girl in a big city. But along the way, ethical issues around sexuality, the use of power, social imbalances, and community mores are revealed in a personal and powerful way. Those experiences provided the material for student discussions of moral situations in a cross-cultural setting. Ethical discourse using specific instances helps students to link analysis of theoretical concepts in ethics to "real life" situations. And the situations, when presented dramatically, bring out the affective dimensions crucial to reasoning about moral issues. Students enter the world of the young girl, feeling her confusion, her sense of betrayal by society, and her pain.

Truth in Narrative

The knowledge that can be gained through fiction can be seen in biography as well. Many times a person's articulation of their theology is less deep and broad than the way they live their life.

In my course Understanding Mission through Biography, I have students read narratives of missionaries and delve into their lives to dig out their theology of mission. Often where their feet have gone is more instructive than their theological statements. Their actions speak volumes.

William Sheppard, the first African American Presbyterian missionary, went to the Belgian Congo in the late 19th century. Swept up in the evangelical fervor of the era, his stated goal was to win souls for Christ. Yet in the years

he spent in Congo, he not only planted churches but did anthropological work, hunted wild hippos with a local chief, tended to the dental needs of his parish, and fought the oppression of the natives working on the rubber plantations of the Belgian king. By studying Sheppard's autobiography and biographies written about him, the breadth and depth of his theology of mission can be gained.

Different Ways of Thinking

In order to gain insights from fiction and narratives, one must dig into the texts, often reading between the lines, inferring, analyzing and evaluating.

Graduate studies in Curriculum and Instruction at the University of Wisconsin introduced me to theories of learning that have shaped my teaching style. By far the most influential for me was B. S. Bloom's *Taxonomy of Educational Objectives*. In two volumes, Bloom outlines both cognitive and affective processes and gives instructions on how to develop educational objectives that utilize those complex processes. Bloom outlines a hierarchy of cognitive processes that includes remembering, understanding, applying, analyzing, evaluating, and creating. Those six processes are further broken down into subsets that help the teacher devise objectives and activities that further learning in complex ways.

I utilize Bloom's insights by developing discussion and exam questions that require the students to use those cognitive processes repeatedly in their work. Those processes include recalling important points, ordering them, developing procedures of investigation, analyzing constituent parts of a theory and relating them to one another, making judgments based on criteria and standards, and creatively putting elements together to form a new structure or pattern. Those steps in cognitive thinking help students appropriate material in critical ways.

Bloom's taxonomy has proved invaluable in the classroom. By formulating questions from Bloom's analysis of cognitive processes, I have learned to stimulate and sustain classroom dialogue that holds the interest of students and stays on track while honoring and utilizing students' ideas. Rather than focusing on memory recall questions or asking students closed-ended questions that have a single answer, I can take their ideas and formulate questions that further the discussion in meaningful ways. By directing the discussion in that way, I can interject "mini-lectures" on important issues at appropriate junctures. The class time becomes a dialogical event without wandering off in irrelevant directions or degenerating into a bull session. Incorporating all six levels of cognitive thinking in the classroom opens the students to new ways of critiquing and utilizing the ideas of others as they develop their own thought.

I remember a classroom discussion of the theological warrants for

Christians caring for the environment. The discussion became rather one-dimensional as the sinfulness of neglecting God's good creation was rephrased over and over. To get at other theological ideas I asked questions about how individual students related to nature, both materially and spiritually. Did time spent in nature lead them to worship? What was the role of nature in sustaining human life? What limits should be put on changing natural landscapes so that human life could be nurtured? That discussion broadened the theological base we were working with and also led to deeper questions about good and evil in nature and human affairs.

Finding a Deeper Question

Together we discovered a deeper question. Classroom discussions that range over multiple cognitive processes, rather than focus on memory and recall, contribute to dialog in community. Knowledge itself is discovered not by individuals but through dialogue in community.

It was during PhD studies at the Graduate Theological Union that I discovered my true mentor in teaching through discussion. Plato's dialogues are the definitive works on this for me. Socrates, the teacher in the dialogues doesn't lecture or give the right answer. In *Protagoras*, for instance, Socrates asks a question about education. He hears from a number of discussants on the topic, listens to their answers, and considers each. In the end, what the dialogue discovers is not "the answer." Rather, the discussion of various views of education leads the master teacher to articulate a deeper question: "What is knowledge?"

I use Plato's dialogical method both as a model and goal for classroom discussion. I believe each student brings an expertise to the discussion that will contribute to the search for knowledge among us. Yet, not all ideas are equally good or equally appropriate for resolving a problem. And I cannot abdicate my responsibility as the teacher of the group. Socrates, Plato's voice in *Protagoras*, remains the teacher throughout. Yet he brings about a conversation, respecting varying points of view. Through this creative process, he finally articulates a more profound question that becomes the basis for further inquiry and analysis.

Plato's dialogical method has become, over the years, a staple of my pedagogy. What underlies this question? Where is it taking us? What issues are connected here? Can these opposing viewpoints by harmonized, or not? Is there a new direction calling to us in these differing voices?

Talking about using this dialogical method is much easier than putting it into practice. It takes less effort to give "the answer," present the "correct theory," to discard ideas that don't fit into the dominant paradigm in one's setting. I frequently slip back into those comfortable patterns. Plato's *Protagoras* reminds me to seek a better way.

Dialogue in a New Era

Sometimes Plato's method is referred to as a dialectic method. But since in our modern western way of thinking, Hegel's dialectic has become associated with the term dialectic I prefer to call Plato's method a dialogical method of inquiry. But Hegel's dialectic has also become a part of my pedagogy. Hegel's dialectic asserts that a thesis and antithesis, or two differing and opposite ideas may be synthesized and brought together to reveal a higher truth.It doesn't always work that way but remaining open to the possibility that parts of competing or controversial viewpoints can be harmonized keeps people from different contexts in dialog with each other. Just possibly a harmonizing way of thinking about the two views may be found.

I find this method helpful in teaching evangelism. Students come into my classes with enthusiastic support of particular evangelistic methods along with disdain for others. And they often disagree about what methods are best. Some have been hurt by over-zealous Christians that pushed them to make a commitment to Christ over and over again. Others have felt duty-bound to behave in certain ways without understanding the grace of God in their lives. Through class discussions on the hurts and healings of contemporary evangelistic methods, those opposing positions are often harmonized into a fuller understanding of the gospel itself.

Hegel wanted, single-handedly, to unite all knowledge, and I am not trying to do that. With the postmodern turn, scholars have learned that every understanding of truth is influenced by a context, a historical situation, and the researcher/thinker him/herself. Realizing the situatedness of knowledge, however, and placing different interpretations into proximity with each other can sometimes yield a synthesis, providing a new direction for thought and action. Somewhat ironically, Hegel's universalizing approach can, in the postmodern era help avoid a total relativizing of truth that ends discussion—"your truth" and "my truth" can never meet. It has happened in my evangelism courses: evangelistic methods are often synthesized even as the truth of the gospel in its universal relevance is reinforced.

Learning in Community

Often insights are gained in conversation that elude the solitary scholar. In my classes I strive to respect student opinions, encourage them to articulate the sources of their views, and attempt to use them creatively to lead to deeper questions. I remember hearing in graduate school that Augustine wrote ninety-nine books. He wrote them by taking a group of friends off to a monastery and talking about ideas together. That story inspired me, as a student who thrived on thinking out loud, talking through ideas in dialog with others. With other doctoral students we formed a student seminar that met periodically to discuss student works in progress. I have continued that

tradition in my own classes with student-led seminars on important texts and ideas.

While teaching graduate school in Indonesia, the women students gathered together periodically for lectures, dinners, and retreats. Through dialoging together, they came to a better understanding of their calling to church ministry and the theology that supported their calling. Their everyday practices of honoring leaders in their communities, practicing hospitality, and creating beauty became the basis for new theologies that continue to feed the church in Indonesia.

The classroom and its extensions into communities is always an exciting place for me. Learning in community, dialoging with students from various backgrounds and perspectives, and bringing the wisdom of current and past scholarship into the discussion makes for interesting conversation. And sometimes the classroom discussion reveals a new insight, motivates us to action, or integrates our longings with our ideas.

I hope that some of the students in my classes will have formative learning experiences there that will influence their teaching as they leave seminary and scatter to become teachers of the church. Because theological education is not for seminaries, it is for communities. Insofar as we educate for the academic community, it is good. But insofar as we educate for the churches, developing leaders that will influence widening circles of community, we educate for God's kingdom.

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BENJAMIN BLOOM
Taxonomy of Educational Objectives

Cognitive Domain	Knowledge Comprehension Application Analysis Synthesis Evaluation
Affective Domain	Receiving Responding Valuing Organization Characterization

Benjamin S. Bloom, David R. Krathwohl, Bertram B. Masia. *Taxonomy of Educational Objectives: The Classification of Educational Objectives. Handbook II: Affective Domain.* (New York: David McKay Company, 1964), 176-193.

The Asbury Journal 63/2:15-23

David R. Bauer

No Higher Calling: Personal Reflections on the Task of Teaching

Abstract

This essay draws upon twenty-five years of teaching and a strong belief in the inevitable and desirable overlap between pastoral and professorial roles to present four personal convictions about the character of teaching. First, passion for teaching must be great enough to overcome the toil. Second, effective teaching focuses upon the learner and causes not blind acceptance but critical thought. Third, effective teaching engenders a commitment to search for the truth while dispelling indoctrination and dogmatism. Finally, teaching is an event where content acquisition sits within a broader experiential matrix.

Keywords: dogmatism, indoctrination, Howard Tillman Kuist, pastoral care, pastoral preaching

David R. Bauer is Dean of the School of Biblical Interpretation and Proclamation and Ralph Waldo Beeson Professor of Inductive Biblical Studies at Asbury Theological Seminary in Wilmore, Kentucky.

It is impossible to imagine a greater honor than the invitation to submit an essay to *The Asbury Journal* on the topic of teaching. Although all honest labor is to be held in high esteem, there is no vocation which is nobler than teaching. Teaching is, after all, the process which facilitates the formation of whole persons through the apprehension of truth. Therefore it is perhaps to be expected that the Gospels would describe the ministry of Jesus primarily in terms of teaching; indeed, of all the major designations the New Testament applies to Jesus, with the exception of "servant," the only one which humans can share is "teacher."

Yet the invitation is also an occasion for humility. It is hardly an obligatory bow to modesty for me to acknowledge that I am woefully inadequate to write such an article. Although I have been privileged to take classes under some leading authorities in Christian education, I hold no degree in the field. And although I have perhaps read my share of books on teaching, I am by no means intimately acquainted with the scholarly conversation on educational theories and practices. And although I have just completed twenty-five years of teaching, I am much more aware of weaknesses than strengths in my performance. I agreed to this assignment because I was asked only to offer some personal reflections stemming from my own experience; and I considered that I might be able at least to raise certain issues that may stimulate thought on this most important of all tasks. To avoid any pretense that this essay aspires to make a contribution to scholarly research I have refrained entirely from footnoting.

Since my remarks express personal reflections, I may perhaps be forgiven for describing my own background, and particularly the path which led me to become a teacher. I include this brief account only because it may provide clarity and perspective to some of the points I will later make regarding my convictions about teaching.

I consider myself fortunate that the two most significant influences on my young life were a Christian family and a healthy local church. Indeed, for me family and church blended into one comprehensive formative matrix. The church functioned truly like an extended family; and my family was so committed to Christ and church that family functioned almost as an extension of the church. Consequently the Christian community was profoundly powerful in shaping the way I came to see, feel, and think about the world.

And I was aware of this formational process, and deeply impressed by the

positive experience of being taught. I say "taught" because I did regard this formational process as a matter of teaching, broadly conceived. For me, the church was above all a community of teaching, or perhaps more accurately, a community of teachers and learners. Responsible and seriously involved adults within the church participated in both roles, always learning and (each according to his or her particular function) constantly teaching. Of course, some fulfilled their roles of learning (being formed) and teaching (forming) poorly, and none fulfilled these roles perfectly. But observing poor performance was itself a learning experience; for I began to realize that I could learn *via negativa*, by negative example.

Of course, the pastor was the person most obviously responsible for formation. It was not surprising, therefore, that I developed a high view of pastoral ministry; and that I identified pastoral preaching as an especially potent form of teaching. I grew up in a period before "children's church;" and without making any judgment one way or another about such programs I can testify that I was profoundly affected by hearing preaching, and that my deep regard for preaching was forged before I was ten years of age. I recall on more than one occasion after a service walking behind the empty pulpit and gazing at it, imagining what it would be to proclaim such a powerful, potentially life-changing word, not just in pulpit but also through the various acts of pastoral care performed during the week; for I recognized that these were ongoing interpersonal expressions of the preached word. And this sense of wonder at the possibility of biblically shaped community through pastoral formation, which is really teaching, was largely responsible for what I took to be a call to pastoral ministry during my adolescence and for my consequent decision to pursue a ministerial education program first at college and later at seminary.

When I first matriculated as a student at Asbury Theological Seminary I fully anticipated a future in pastoral ministry. But increasingly I sensed a calling to theological education. I was highly resistant to abandoning the dream of pastoral ministry, and only after a great struggle did I submit to this change in ministerial focus. I was able to accept this modification of ministerial vocation only by the recognition that a professor in theological education can and should be something of a pastor. Because of the professorial models which I was fortunate enough to observe I saw that there was an overlap between the pastoral and professorial roles. I came to understand more fully that a pastor is fundamentally a teacher, at least according to the definition of teaching I offered above; for all aspects of pastoral performance involve in one way or another the process of facilitating the formation of whole persons through their apprehension of truth, and indeed the greatest of all truth, the truth of God. Conversely, I came to see that a professor in theological education within a confessional institution is in some sense a pastor; since teaching

involves the formation of whole persons forged in relationship. For one must not limit teaching to the dissemination of cognitive content, so as to reduce teaching to dispensing information; nor should one limit teaching to the development of skills, so as to reduce teaching to training. There is a place for those whose task is to disseminate information; but such a person is not a teacher, but a reporter. And there is a place for training; but a person who trains is an instructor, not a teacher. Although teaching is frequently construed according to one or the other of these narrow models, such views of teaching, especially in a Christian confessional context, are dreadfully inadequate; for they do not even begin to address the demands for ministerial formation that God has placed into our hands.

Thus I came early to the conclusion that teaching is infinitely more than reportage or training. Two and a half decades ago I embarked upon a journey to discern what teaching is. I do not have definitive answers. The journey is not complete, and in some ways it will never be complete. But I have come to embrace certain convictions about the character of teaching, a very few of which I present below. These convictions are my own; and I acknowledge that they may be wrong. Thus readers must judge the validity of these claims for themselves. Moreover, I put forward these descriptions of effective teaching not as things that I necessarily do, but rather as things I would like to do. They reflect the teacher I wish I were, and perhaps someday by God's grace, the teacher I will become.

1. Effective teaching issues from a passion for teaching which overcomes the painful toil of teaching.

I begin with what I consider to be the most fundamental desideratum for teaching. Teaching is arduous work. And a sense of duty, and its correlative, guilt, is incapable of providing the stamina which is necessary for pursuing teaching with excellence over the long term. The drive to press on, to go not only the extra mile but the extra two miles, can be sustained only from joyful excitement within.

Dr. Robert Traina, one of the greatest teachers under whom I have had the privilege to study, would in spite of his poor health schedule extra sessions with interested students so as to develop certain matters he had discussed in class and to give students an opportunity to dialogue with him in ways that were impossible in classes of forty-five to fifty students. He would frequently talk with students for hours after a class had ended. During my first year as a faculty member at Asbury, I received a call one Friday evening at 7:00 from Dr. Traina's wife, who asked me if I had seen her husband; it was dinnertime and he had not yet returned from the seminary. I discovered that he was still in the room where his afternoon class had ended four hours earlier, enthusiastically discussing matters of biblical interpretation and theology with a student. It is

no wonder that one of Dr. Traina's long-time colleagues said of him, "He loves to teach."

As difficult as it may be to believe in our current media environment, there was in fact a "golden age of television," usually identified as the late 1950s into the early 1960s. One of the series which aired during those years, and is now largely forgotten, was *Mr. Novak*. It featured thought-provoking stories about a young high school teacher working with gifted students. I remember only one episode: A highly effective faculty colleague of Novak's sacrificed not only his comfort but also his health and eventually his life in his tireless pursuit of quality in teaching; he would, for example, work all night in order to return papers with copious comments within a day of their being submitted. All his efforts were met by little or no appreciation on the part of his students and ridicule on the part of most of his colleagues; from considerations of external inducements it seemed to be a foolish and futile thing to do. That episode has stuck with me for over forty years because it revealed to me for the first time the fundamental reality that greatness requires obsession.

In our culture we tend to view obsessive persons as unhealthy; and in most cases obsessive personalities are unhealthy. Yet possibly there is a place for obsession. Perhaps not everything should be done in moderation. For it is only on the basis of the exhilarating joy which captures us and drives us to a life of sometimes thankless toil that true excellence in teaching can be achieved. My advice to aspiring teachers may seem extreme, but I would urge that if they do not deeply enjoy teaching, if it does not thrill them, they should by all means consider another profession. This principle holds true especially for those who are considering teaching as a ministerial vocation; for this sense of exhilarating joy may be a key mark of divine calling.

2. Effective teaching focuses upon the learner, not the teacher.

If joy in teaching is requisite for excellence, it is not joyful excitement directed toward the experience of teaching as such but rather toward the event of another's learning. The focus is not upon the teacher, or her activity of teaching, but upon the student and his formation through his own apprehension of truth.

The act of teaching is highly seductive; there is a tendency for us to become infatuated by our own skills and mesmerized by our own speech. Moreover, the role of the teacher within the dynamics of the educational setting is bewitching. The sense of power and influence which belong to teachers can lead them to use apparently innocent relationships with students to satisfy their own personal needs. I have known teachers who have cultivated what could only be termed co-dependent relationships with their students. When teachers feel that they need students to address deficits in their own lives they

should know that their effectiveness immediately becomes compromised and that in fact negative student formation may begin to occur. Teachers like this should take to heart the famous words of Amos Bronson Alcott: "A true teacher inspires self-trust. He guides [his students'] eyes from himself to the spirit that quickens him. He will have no disciple."

A teacher who focuses upon students' learning will use all her powers of empathy and imagination to put herself in the position of students so as to identify with the ways in which they are thinking and feeling. She will be less concerned about what she says than about how she will be heard. And she will welcome and indeed invite an attitude of serious and reasonable challenge to her positions and statements. She will consider the creation of clones to be a shameful mark of failure; but she will regard her work as successful if her students learn to think critically for themselves.

3. Effective teaching engenders a commitment to the search for truth.

Teachers who attempt to create disciples to themselves and their own point of view rather than learners who are equipped to think for themselves will find that they have many takers among their students. There is a deep-seated tendency within many persons to address complex issues with simple and superficially plausible answers provided by authority figures. Here we encounter the critical distinction between indoctrination and education. Indoctrination arises from a profound sense of insecurity. Teachers who view their task as indoctrination lack confidence in the ability of their students honestly and effectively to arrive at the truth. For their part, students who welcome indoctrination fear that their own search for truth will land them in error or will result in their being faced with uncomfortable truth which if embraced would require them to make difficult and painful decisions.

But the search for truth is hindered not only by indoctrination but also by dogmatism. While indoctrination is the attempt by others, especially teachers, to impose ideas and conclusions upon their students, dogmatism is the inclination within students themselves to cling to their familiar and comfortable presuppositions and to refuse to evaluate critically their assumptions. These presuppositions, or unexamined assumptions, are socially scripted in that these presuppositions represent the perspectives of the group to which the person belongs; and they are thus deeply enmeshed in the consciousness of students, not only in their ideological structures but also in the very patterns of their thinking. These presuppositions may not be wrong, and students might very well come to embrace them as their own conclusions and thus experience what Paul Ricoeur calls the "second naivete." But genuine teaching involves equipping students, both emotionally and intellectually, to tease out their presuppositions and to expose them to the evidence, that is, to reality, with a commitment to change their thinking if the

evidence, reasonably assessed, requires it.

Both indoctrination and dogmatism arise from fear. Effective teaching and learning involve the refusal to submit to fear in favor of bold confidence in the truth and the ability of the truth to be known on its own terms. In large part, genuine teaching is the facilitation of the habits of critical scrutiny.

There is, of course, a cultural dimension to the inclination toward indoctrination or dogmatism. Certain cultures and sub-cultures encourage an unthinking submission to ideas which is based upon mere appeal to authority, either the authority of the teacher, as in indoctrination, or the authority of the perspectives of the group, as in dogmatism. But my own journey led me to participate in two cultural forces that actually challenged improper appeals to authority in favor of critical scrutiny.

The first of these forces was the broad cultural experience of growing up in the decade of the 1960s with its well-known suspicion of appeals to authority. Many persons in my generation emerged from that decade with a debilitating cynicism. But my experience of being intellectually formed during those years led me to develop a positive appreciation for the constructive possibilities of questioning indoctrinating authorities. I came to believe it was my duty to be prepared to challenge what I had been told or those things I had been conditioned to assume; because I believed it was only by that kind of bold confrontation that I could arrive at fresh and authentic discovery. I felt it was my responsibility to challenge, respectfully and tactfully, dubious or unsupported assertions by my teachers. And throughout my college and seminary years I was drawn to those institutions and professors who welcomed such challenges; and I did all I could to avoid those teachers who seemed defensive and resistant to serious questioning. Frankly, I did not trust them really to teach me.

The second of these forces was my experience as a student at Spring Arbor College (now Spring Arbor University). I found in Spring Arbor a school that was secure in its own sense of what it was and what it believed; and therefore the college was able to create for us students a wonderfully creative space of free inquiry and open expression of divergent ideas. The college was ideologically centered; there was never any doubt about its allegiance to evangelical Christianity within a broadly Wesleyan tradition. But Spring Arbor was so confident in the intellectual and experiential reality of this ideological perspective that the college judged that it would be unnecessary, and indeed perverse, to submit us students to the coercions of indoctrination. We were not indoctrinated; we were educated. And in most cases we embraced as our own the Christian perspective that we experienced so powerfully articulated and compellingly embodied there. We were empowered to think critically; we were expected to explore broadly; and we were invited to disagree, so long as we had the arguments and facts to support our contentions. I am grateful for

these experiences. It was through them that I came to loathe dogmatism. And they are in part responsible for my strong attachment to the inductive approach to the study of the Bible which I encountered first at Spring Arbor and then, in a more rigorous way, at Asbury Theological Seminary. For inductive Bible study is part of a broader intellectual commitment to radical openness to the evidence and thus to the embrace of the truth as we ourselves attempt honestly to discern it, within a community of learners.

4. Effective teaching is an event, not merely the communication of a body of knowledge.

I have just described how my experiences deeply affected my attitudes and commitments towards learning; and perhaps in the end they affected my ability to learn. But the determinative role of experience for learning is not unique to me; it is a universal phenomenon. Learning is itself an experience that involves the whole person; and therefore teaching is the creation of a holistic experience. Teaching is thus an event in which there is not only something which is communicated, but there is something which happens.

These claims are not intended to diminish the importance of content in teaching; for all learning clearly involves the acquisition of material knowledge. But they are an attempt to point out that learning is more than content-acquisition, and indeed that the acquisition of material knowledge most effectively occurs when it is part of a broader experiential matrix.

I have often thought that the ideal classroom experience is comparable to the exhilaration of a moving musical performance. The classroom event should lift students above themselves and cause them to bask in the indescribable encounter with nobility. As with an artistic performance, the classroom event should draw students upwards to the heights of wonder while resonating with the depths of their human, and more specifically Christian, existence. In fact, the classroom event should be even more moving than an artistic performance, because it involves not merely the beauty of a brilliantly orchestrated class experience with its eloquence and simple elegance, but also the power of truth.

The comparison with a musical performance suggests that the key to a moving classroom experience is careful orchestration, or perhaps better, planning. Every moment of the teaching event is boundless with promise and is therefore precious. It is also fraught with danger; for a careless word or an insensitive response to a question can hurt and humiliate and finally destroy the passion to learn. Therefore, nothing should be left to chance. Paradoxically, arduous labor in preparation results in the appearance of ease in classroom performance; and careful planning beforehand makes possible those unexpected serendipities which can render the classroom event a truly moving experience.

Of course, this kind of exhilarating excitement cannot be sustained at the same high level in every class period. That would be too much to expect, and probably too much for students to take in. But those class experiences which profoundly move students have the power to affect the rest of their lives. One of the college professors who most influenced me, W. Ralph Thompson, told of taking a class on Jeremiah taught by the great Princeton professor Howard Tillman Kuist. At the close of one class session the students were so overcome with their experience of the wonder of the biblical truth that no one was able to move for fully half an hour. That event had occurred thirty years earlier; and when Thompson reported it to me his eyes misted and his voice broke. Thompson was telling me that his experience with Kuist had significantly contributed to molding him into the man and the Christian and the teacher he had become. Thompson had been in the presence of authentic teaching. And what a difference it made to him, and through him, also to me.

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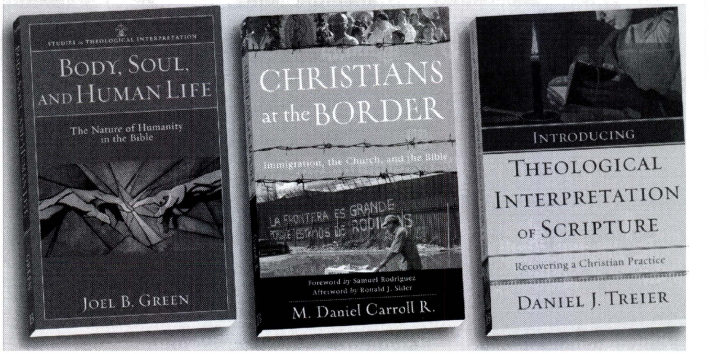

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The Asbury Journal 63/2:25-31

Kiem Kiok Kwa

A Chinese Christian Learns from Confucius

Abstract

This essay readily admits the deep influence the author's Chinese culture of learning and studying has had on her life and her professional approach to teaching. She believes all teachers, formal and informal, can draw important lessons from the four main principles of Confucius' pedagogy: apperception, activity, individualization and motivation. The author draws parallels between Confucius and Jesus' use of the four principles and uses anecdotes from her own learning and teaching to further illustrate the principles.

Keywords: activity, apperception, Asian-American, Confucius, individualization, motivation

Kiem Kiok Kwa received her Ph.D. from Asbury Theological Seminary in 2007 and is currently Research Director of the National Council of Churches in Singapore.

One of the most satisfying moments for a teacher is to see a light bulb go on in students' minds. Their faces light up as they 'get it.' It is an 'aha' moment when a concept, truth or principle suddenly makes sense to them. The lesson falls in place in their minds, and their faces light up with the joy of learning something new or of making connections for the first time. While these moments may be most encouraging for teachers, often times though, and especially in a school situation, the teacher's concern is for getting through a syllabus, or preparing students to pass exams, and the joy of teaching and learning is lost.

When I went to the United States to do doctoral studies, I presumed that the work involved would be the same as my studying in the past – read a lot, grapple with esoteric concepts, prove that I know all these by passing exams, and then finish by writing an erudite, though obscure, dissertation. Since all my studying thus far had been in Singapore, that had been my experience. However, I found that while indeed there was a lot of reading and exams, the concepts were not esoteric, and I genuinely enjoyed learning. Writing a dissertation, though engrossing and time consuming, was actually an exercise in being the very opposite of obscure: as I sought to be clear and straightforward in both my thinking and my writing. One reason for this positive experience was because my chosen discipline of missiology is a practical one, and I was grappling with tangible concerns in my church. On deeper reflection, I realized that I brought much of my Chinese culture of learning and studying into the process, and that also profoundly shaped the way I approached my studies and the life I lived. Certainly overarching and undergirding these two reasons were, and are, my Christian convictions.

As I reflect on my learning and teaching experiences, I shall focus in particular on how my Chinese culture has influenced me. More than just idiosyncratic reflections, I suggest these thoughts are also relevant for Christians in the United States and Asia. First, Asians, especially East Asians, from China, Hong Kong, Japan, Korea, Singapore, Taiwan, are everywhere in this global village. They are settling all around the world and into all parts of the United States. Knowing how they learn would help Americans understand this group of people a little better. As churches and other civil institutions take steps to reach out to them, knowing how they learn would help these organizations tailor their ministries accordingly. American journalist and academician Tom Plate has observed that Asian-Americans will be the key players in the Asia-

Pacific of the future because they are the bridge between the East and the West (*Straits Times*, September 1, 2007, p.S15). This group not only has, but also maintains, business, religious, political and family networks in both Asia and the West. As such, in today's world they are key bridge people between these two regions. Furthermore, there are also hundreds of Asians, like myself, who go to the West for further studies. We are also bridge people between the West and Asia.

For those of us in the ministry of teaching, whether it is our profession or we are volunteers in a church, our hope is that through us, students will 'get it.' To this end, we can learn from one who has been called the greatest teacher in the world, the Chinese sage Confucius. Out of ignorance, some of us may stereotype Confucius as an ancient man who spouted aphorisms, while images of Yoda from the *Star Wars* movies come to mind. It is true that *The Analects*, a compilation of Confucius' sayings, is a collection of short sayings. For example, "Learning without thinking is useless. Thinking without learning is dangerous."[1] But as Chen Jingpan has pointed out, Confucius also had a pedagogy of teaching; as he aimed at social reform through education.[2] Christians can also learn from this ancient teacher. First, since all truth is God's truth, we can comfortably draw from the good we find in other traditions. As Confucius' teachings and philosophy has so profoundly affected East Asia for centuries, and has been credited with their economic growth, there must be lessons that Western Christians can learn. As we consider Confucius, we shall also draw parallels, where appropriate, with Jesus Christ and his pedagogy. Second, as teachers we can always take steps to learn so that we teach with the best of our abilities. A change in our teaching style may encourage more light bulbs to go on in our students' minds.

Chen identifies four main principles of Confucius' teaching. These are:

1. apperception, that is, teaching by relating new ideas to familiar ones.
2. activity, that is, teaching by fostering personality rather than merely imparting information.
3. individualization, that is, recognizing individual differences and adjusting teaching methods to the needs and capacities of students.
4. motivation, that is, motivating students to read extensively, hear much and see much.

Apperception

Both Confucius and Jesus used examples from their surroundings to teach their followers. When standing next to a flowing stream, Confucius taught his disciples about the "ever-changing water and yet ever-the-same stream of water."[3] Jesus pointed to the fig tree to teach his disciples about faith (Matthew 21:18 – 22), and the temple and its adornments, to prepare them for the coming end of the age (Luke 21:5 – 7). Living in urban Singapore,

teaching moments from nature always seem remote. Once, when I worked as a relief teacher in a primary school, at my wits' end about what to do, I brought the girls out to the school grounds for their science lesson, and we spent the time happily studying the different plants and insects, observing patterns and colors, since I was not very well versed in their names. Later, in the staff room, some of the other teachers remarked that they saw me outside and thought that I was "very brave" to do that. I did not find the girls difficult to handle; instead going outdoors was such a novelty that they were well behaved and keen to learn.

Both Confucius and Jesus used these teaching moments not just as examples, but also to teach more profound truths. Jesus' use of everyday examples like salt and yeast as metaphors for the kingdom of God still challenge us today. Abstract truths are always hard to grasp. Teachers today should consider how they can use what students already know to explain what they may not.

Activity

In many situations, students learn best by doing. Skills such as cooking or repairing cars are best learned in the kitchen or tinkering under the hood. Although we know this, yet so much teaching in classrooms, both school and church, is carried out through straight lectures, without even the aid of slides to provide a visual. Most of my learning, including graduate studies at seminaries in Singapore and the United States, was by this method. I actually perform well in that system, developing a neat and legible script of lecture notes (in the days before laptop computers). Even so, I appreciated the service projects that were mandated at school in the United States, which taught me lessons in working with other people, going out to experience serving others and not merely reading about it. It was also in the U.S. where movies were used extensively as teaching tools. A classmate from Africa commented that in his country, only 'carnal Christians,' that is, Christians who were not really committed to the faith, watched movies. Hence it was a shock for him to be watching so many movies, and not just documentaries, in seminary. But watching movies, though more interesting than many lecturers, is still not quite the same as learning by doing.

However, although learning by activity is one aspect of Confucius' pedagogy, ironically today *The Analects* are taught today by memorization. Young students at a private school in Beijing memorize and recite the texts up to 600 times.[4] One wonders how students can make the transition from 'knowing' those principles into action and everyday life. Much of the education in Singapore today is the same. Thus, while Singapore students score well in examinations, the common complaint is that they lack creative and entrepreneurial skills. These latter skills cannot be taught, but grow out of a

healthy learning environment. Unfortunately, these same methods of teaching and learning are also common in the church. Some people lament that fresh seminary graduates have a lot of head knowledge but have poor people skills and unrealistic expectations of the church community. We can change that by incorporating more activities into our teaching.

When we study the gospels, surely one of the most powerful lessons for the disciples was Jesus washing their feet and teaching them about the Eucharist (John13:1 – 17, Luke 22: 14 – 20). These were tangible actions of the Lord. The times when I participated in a foot washing exercise, especially during a Maundy Thursday service, made a deep impact in my life. I learned aspects about serving others and being served which I could not learn through lectures or even Bible study.

A significant lesson I learned in the U.S. is the place of food and eating together within the learning community. While we often share meals with our friends, I found that after sharing food with relative strangers in a classroom, they became friends. For intensive whole day classes, students were encouraged to bring refreshments each day. While some people made something, others simply bought a pack of chips from the nearby store. Whatever it was, food was refreshment, a rallying point at break times, and a topic of conversation. Here in Singapore, I have introduced this practice in my home church. When I was asked to co-teach an early morning series, I suggested that we all take turns bringing something for breakfast. Bringing something to share and eating together has added a different dimension to our study of the parables of Jesus.

Individualization

Contrary to popular perceptions that Confucius sought to instill conformity, Confucius as teacher was one who was "primarily interested in the development of personality, and since no two persons are exactly alike, they are different in their needs, conditions and capacities, so he had to use different methods and different lessons in teaching different persons."[5] This quality of Confucius' pedagogy came as a surprise to me. Individualization may be a trait of Confucianism which seems to have been lost, and should be reclaimed. Thus, it is noted that he gave different, almost contradictory responses to the same question posed by his disciples.[6] When asked by Yu whether he should immediately carry into practice what he had heard, Confucius said "There are your father and elder brothers to be consulted, why should you act on that principle?" When asked by Chiu the same question, the Master said, "Carry it immediately into practice." Confucius answered in this way because Yu had his share of energy and needed to be kept back, whereas Chiu was retiring and slow and needed to be urged forward.

While it is practically impossible to treat a large class of students as

individuals, the attitude of a teacher could make a difference. In my first semester in the United States, I thought that as a good student I should blend into the background. Therefore, it was with some trepidation that I approached individual professors about course work; and was pleasantly surprised to find that they were keen to help me to work through my contextual academic concerns. They viewed me as a person from my own unique context and guided me to find my own answers. Today I am encouraged by the handful of professors who have become friends, sisters and brothers in the faith journey and community.

The gospels tell us that Jesus adapted his teaching to whether he was speaking to large crowds or whether he was speaking to a smaller group of people. For example, while he spoke to the crowds in parables, he explained the meaning of those parables to his disciples (Matthew 13:34 – 36). We read of individuals like Nicodemus (John 3:1ff.), the rich, young ruler (Matthew 19:16ff.) and the Syrophonecian woman (Mark 7:24ff.) who all found in Jesus one whom they could approach with their unique concerns, and he responded to each of them as individuals.

Motivation

Motivating students could be one of the hardest tasks of a teacher. It is so much easier to teach those who are motivated, who come because they want to. We find the self-motivated in graduate school like a seminary since they have chosen to be there. We find them in churches when special courses are organized – many parents with young children would chose to attend a parenting talk. Motivating these people is not an uphill task.

Confucius himself recognized that learning for the hope of reward or the fear of punishment, could actually sap the "independence of the learner."[7] There is some truth in that for there are those who having been forced to go through school detest learning thereafter. In this regard, Confucius was quite different from Jesus. For Confucius, an ideal teaching and learning situation was where there was an ideal learning environment, where there were not too many in one room, and it was a homogenous group of his favorite disciples who were "men of similar intellectual standards and high ambitions."[8]

Jesus, on the other hand, while he chose 12 men to be his closest disciples, did not choose who came to learn from him. At the start of his public ministry, Jesus spent time speaking to and teaching the crowds. Jesus used all occasions to teach and did not wait for ideal conditions. He taught Zacchaeus about repentance while the latter was up a sycamore tree (Luke 19:2ff.), and the taught his disciples about forgiveness while dining in the home of Simon the Leper (Matthew 26:6ff.). Jesus did not wait for ideal situations or obedient disciples, but rather, used every opportunity to teach his disciples and those around him. Even when his audience was miserable, like Cleopas and his

traveling companion on the road to Emmaus, Jesus taught and motivated them, with both words and action.

As we said, a self-selected group are often motivated enough to learn. But how do teachers motivate those who have no desire to learn? While this will be different depending on personalities and situations, I suggest that teachers look to other dimensions to instill that motivation. That is, we can be motivated to learn by that which is bigger than ourselves. Often, those ideals are cultural. In the United States, the centrality of sports means that sports personalities have a huge influence on the young, and such influence is often used to motivate youth to better themselves. When I began my doctoral studies, I knew that God had opened the doors and provided for me, so I spent time in prayer to draw strength and guidance from Him. But it was while I was writing my dissertation that I realized that while my Christian faith was a key motivating factor, my culture also played a not insignificant role: I wanted that degree because it would mean so much to my parents. As with many Chinese parents, my parents hold education in very high regard, and a daughter with a PhD was a source of great pride and joy.

Conclusion

Teaching is a most fulfilling task. Most of us adults are involved, whether in formal or informal settings, in teaching others. As we learn from the pedagogy of the sage Confucius, perhaps there can be more light bulb 'aha' moments in the experiences of our students.

Endnotes

[1] Confucius, The Analects II:XV.

[2] Chen Jingpan. *Confucius as Teacher.* (Delta Publishing: Petaling Jaya, Malaysia, 1993)

[3] Chen, p.385.

[4] Osnos, Evan. "Sage for the ages makes a comeback" in *Chicago Tribune*, May 31, 2007

[5] Chen, p.389.

[6] Chen, p.389.

[7] Chen, p.391.

[8] Chen, p.387

Focus On	
What Teacher Teaches	**Who Teacher Is**
Traditional Rushdooney	Technician Socrates, Bloom
Progressive Dewey	Model Confucius
Critical Giroux, Fiere, Hooks	Relationship Palmer
Postmodern	Deconstructor Derrida

The Asbury Journal 63/2:33-39

Ellen L. Marmon

Teaching As Hospitality

Abstract

Looking at teaching as a form of hospitality (Nouwen, 1975), this essay explores the roles of teacher/host and student/guest. Drawing upon scripture, Wesleyan theology, insights from educational psychology, and personal experience, this article traces my journey from violent toward redemptive teaching. Balancing support and challenge in the classroom, a good host believes that her guests contribute to the learning process. She also desires the guests to see beyond their own experiences and assumptions to something deeper, developing perspectives more and more reflective of the Kingdom of God.

Keywords: hospitality, host, guest, Transformative Learning Theory

Ellen L. Marmon serves as Assistant Professor in Christian Discipleship at Asbury Theological Seminary in Wilmore, Kentucky.

Until the time I got sick watching a First-Aid movie in ninth grade, I thought I was going to be a nurse when I grew up. Since then I've discovered teaching as my calling; it's what God has wired me to do. I had taught English for seven years at the University of Kentucky and adult Bible studies for ten years in the local church before I discovered Henri Nouwen's interpretation of teaching as hospitality. His analogy presented me with a life-changing question: What would be different about your teaching if you thought of yourself as a *host* and of your students as *guests*?

Qualities of a Good Host

Thinking about hospitality may conjure up images of Martha Stewart or memories of reluctantly cleaning your room because company was coming. However, the more I thought about the good hosts in my life, the more I realized how intentionally they focused on making my visit enjoyable as well as beneficial. Grandma always asked in advance of our visits what kind of pie she should bake. This same Grandma decided I was too old to ask grown-ups to tie my shoes, plopped me up on the kitchen table, and started the lessons. At Thanksgiving Aunt Louise made sure our left-handed cousin was seated at the end of the table for elbow room. My mom still saves newspaper clippings about old friends in my hometown (even if they're obituaries). Clearly, each person created a supportive and challenging space with the guest in mind.

Friends in Mwimutoni, a small village outside Nairobi, Kenya, have taught me that good hosts believe receiving guests is an honor, a gift from God. They respond with kindness and generosity, often on a sacrificial level. Women carrying daily burdens beyond my comprehension meet early in the morning, bring treasures from each of their gardens, and begin cooking for their American guests. Taking sugar with milk-tea is a rare treat, yet sugar is always on hand during our visits to Mwimutoni. Pastors step aside from their pulpits and invite us to "bring a word" on Sunday morning. They ask because they know God is at work in the whole world and in all believers. Therefore, we will have something to offer their congregation. Nouwen would admire the Kenyans' practice of hospitality, as he affirms "a good host is the one who believes that his guest is carrying a promise he wants to reveal to anyone who shows genuine interest" (1975, p. 87).

Believing their guests have value, good hosts listen. They are eager to hear

other people's stories, look at pictures, and ask questions that call for thoughtful reflection. Bad hosts push their own agendas. One time a friend and I stayed in a bed and breakfast where the owner told us not only where to shop, but what to buy. He also refused to fix the kind of tea I requested because he disliked it himself. "If you were a serious tea drinker, you would know that you only need a hint of flavor – try this!" His insistence created an awkward moment at the breakfast table, one that might remind us of an overbearing teacher who knew all the answers. Nouwen describes this kind of education as "violent" (1978, p. 5). All that is left for us to do is to reluctantly swallow the tea or regurgitate the "right" answers.

Motivation to Be Hospitable

What primarily motivated me to pursue this analogy for teaching was the model of Christ in the Gospels. For example, both in Luke 19 and John 4, Jesus hosts a life-changing encounter with two very unlikely people. Initially he assumes the guest role, as one who needs a place to eat supper or a drink of water. Then as he often does, Jesus turns the experience on its head and becomes a good host. What gifts could a tax collector and a Samaritan woman offer anybody? Still, Jesus approaches both with an expectant attitude, one that created a space where the man and the woman could ask tough questions, engage in respectful dialog, and face the truth about their lives. These two guests are transformed; not only that, but they impact others in the process of their own change.

A second motivation for my exploring hospitality in teaching is my Wesleyan background, emphasizing "faith formation for holiness of heart and life" (Matthaei, p. 19). Believing that God's life-long grace is at work in the students, I can expect them to contribute to the teaching-learning experience. In other words, hospitable teaching isn't just about me. Nouwen argues, "Teachers who can detach themselves from their need to impress and control, and who can allow themselves to become receptive for the news that their students carry with them, will find that it is in receptivity that gifts become visible" (p. 87). Their stories and insights are not just important or relevant; they are sacred. One question I always ask at the beginning of a new class is what each student plans on *giving* during our time together. Many of them have been passive receivers of one-way information for so long, that they have yet to consider what their presence might *add* to the class. Neither has it occurred to them that the teacher might actually learn from and along with them.

A third influence is my research in educational psychology. Flourishing in Christian education means more than acquiring new information; it means discovering and taking on a biblical, Kingdom of God worldview. What drew me to Transformative Learning Theory was its emphasis on adults developing new meaning perspectives from their experiences, engaging fuller,

better ways of seeing and doing life (Mezirow, 1991, 2000; Cranton, 1994, 2006; Kegan, 1994; 2000). This model includes a trigger event or process; a safe, authentic community for personal and corporate critical reflection; and a facilitator. The mentor challenges learners to uncover personal assumptions, evaluate their validity, and make holistic changes as a result of their new insights. Reviewing and altering our mental maps is no small task; it takes courage. Kegan notes that "trans-*form*-itive learning puts the form itself at risk of change (and not just change, but increased capacity)" (2000, p. 49).

Edward Taylor reflects, "the practice of transformative learning, teaching for change, is an admirable approach to teaching and offers tremendous potential for growth among my students and myself as an educator, if I am willing to take some risks" (2006, p. 91).

Enthralled with the idea of connecting with students in meaningful ways, I rushed into a teaching opportunity, naively underestimating those risks.

The Reality

I did not initially experience hospitality-based teaching as idealistic or even rewarding. In fact, I found being a good host in the classroom messy, embarrassing, and too much work. In 1999, I was teaching my first on-line class for Asbury Theological Seminary, and I was hating it. Terribly disappointed with being assigned a computer course, I longed for a *real* class on campus, in a *real* room, with *real* people. To make matters worse, these students kept whining about not being able to follow my instructions or find the assignments. If this was typical behavior for graduate students clearly my expectations were too high. Without realizing it, I had begun to see the students as "poor, needy, ignorant beggars." I quickly lost sight of them being "guests who honor the house with their visit and will not leave it without having made their own contribution" (Nouwen, p. 89).

As the weeks progressed it was obvious that the students were bonding with each other, but not with me. It was as if I were outside some invisible circle they had drawn in their electronic community. During a conversation with the Extended Learning (ExL) coordinator, she informed me that several of my students had been contacting her for help with my class. This was outrageous. After all, I teach people how to teach; I had received awards; I well, I finally asked the coordinator for suggestions. She then posed a question that would transform my perspective as a teacher. "Have you ever looked at the course from the student's perspective?" In our first years on the virtual campus what popped up on my screen differed significantly from what the students accessed through the Web.

So, one month into teaching my first on-line class, I pulled up "The Pastor and Christian Discipleship" to look at what the students were seeing. I was instantly lost. The icons were different colors than mine and located in

the opposite corners than I had described to students. My instructions made no sense whatsoever. In the language of Transformative Learning Theory, I had just bumped head-on into my "disorienting dilemma" (Mezirow, 1991). The entire experience was so frustrating that I logged off, headed straight for my chocolate stash, and then called the coordinator (again).

"What do you think I should do? I've absolutely wasted these first four weeks of class." She didn't hesitate: "First, you need to apologize." I was stunned. In all my own educational training, apologizing to students never surfaced as a topic of discussion. "Apologize?" To fill out this picture, you need to know that the class was currently studying Jesus' incarnational approach to teaching – you know, one among and not one above; walking alongside his students instead of running ahead and looking back with distain. Perhaps now you understand the extent of the situation's irony and of my pride. I made some tea (the kind I like) and sat down at the computer with a heavy sigh. The typing and the apology began.

The way I was teaching the class had hindered learning, not encouraged it. My arrogant assumptions had also created distance and distrust between the students and me, a good host's worst nightmare. We had lost precious time because I was convinced the students were clueless. Focusing only on the content I wanted to cover left little room for the students and me to learn as a Christian community. Palmer describes hospitality in education as "receiving each other, our struggles, our newborn ideas, with openness and care. To be inhospitable to strangers or strange ideas, however unsettling they may be, is to be hostile to the possibility of truth; hospitality is not only an ethical virtue, but an epistemological one as well" (1983, pp. 73-74). I had failed on both counts. So I told my guests that I was sorry, and I meant it.

What I experienced the days and weeks following was forgiveness, expressed in gracious messages and instant inclusion into the community the students had formed. While I knew the course content best; my guests understood the medium through which it was being conveyed so much better than I ever would. From that moment on, I began asking them for help in organizing the class. They improved CD511 beyond what I ever could have accomplished on my own. My guests did have something to offer, and I was finally ready to receive their gifts.

Once I used this story as an example of servanthood in an adult Sunday school class. A longtime university professor spoke up, "I just wouldn't be comfortable with that. You're the teacher, the sole authority in that room." I laughed and confessed that I wasn't comfortable with apologizing either; God wouldn't let my personal comfort be the issue. Apologizing was the right thing to do in my situation. I had discovered that being a good host meant, among other things, being a good servant – humble and well aware of my limitations.

The Journey

While Jesus taught with authority, he also taught within the context of respectful relationships. He created space for his guests to become who they were originally intended to be as sons and daughters of God. This is my deepest desire as a Christian educator. In practical terms that means along with anchoring my teaching in biblical foundations and Wesleyan theology, I'm also going to make good use of the tools social science has to offer.

If I'm convinced that the students on my roster each semester are God-sent guests, then I will intentionally create learning experiences that honor their unique personalities, intelligences (Gardner, 1993), and learning preferences (Kolb, 1984). This translates into more work for me: preparing informative lectures; planning group discussions, field experiences, and projects; interjecting poetry, music, film, and even (perish the thought) power point slides. Teaching in ways that "capture a student's strengths," also requires me to lay down my own insecurities and serve in authentic, prayerful ways (LeFever, 1995). Each of these tools can facilitate learning through *support* and through *challenge*. One responsibility of the teacher is to help guests see new things or even see familiar things differently (Daloz, 1999). The teacher ushers (hosts) students through initial conflict and even denial, into reflection that leads to deeper, fuller, more faithful perspectives.

When I present this hospitality analogy in my discipleship classes, seminary students struggle with it. They struggle because of our thin, entertainment-oriented perceptions of hospitality. But their objections to this model of teaching also reveal their fears (as well as mine). Usually it's not the student-as-guest connection that ruffles feathers. Instead, when considering shifting from teacher to host, students worry about forfeiting their power. We then evaluate what students assume will be lost in this hospitality-based teaching/learning process, and what will be gained. "If I serve my students as a host, won't I lose their respect? Does this mean I'm not responsible for presenting accurate, significant content? So I'm just supposed to chuck my outline and cater to the students' every whim? They need to know certain things; I need to tell them what those things are, right?" At this point, it's crucial for us to reexamine what the redemptive, responsible use of power in the classroom means. Not having experienced redemptive teaching doesn't excuse us from exploring it as a God-honoring way to facilitate learning.

Hospitality in the classroom continues to be messy and awkward for me at times, but also faithful, rewarding and worth the risks. One of my former students gave me some desk notes that read: "Hospitality is making your guests feel at home, even if you wish they were." There are days when I wish my students would go home so I could revert to autopilot, teaching the way I learn best. Thankfully, those days are rare. Looking back on that first on-line disaster, I now realize I was the poor beggar, not the students. At the time,

my assumptions kept me from being able to host them well, so they gave me the gift of being forgiven. Their hospitality not only made me a better teacher, it made me a better Christian.

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JOHN DEWEY		
	Traditional Education	**Progressive Education**
Subject Matter	Information/Skills From Past	Information/Skills Related to Experience
Moral Training	Standards/Rules Of Conduct	Self Discipline That Emerges In Freedom
Educational Setting	Authoritative, Static, Private	Open, Contextual, Public
Teaching Objective	Prepare For Future Success	Full Advantage of Present Life
Teacher Role	Connect Students To Books	Shape Experiences Of Growth and Balance
Student Attitude	Docile, Receptive, Obedient	Inquisitive, Engaged, Creative

— John Dewey, *Experience and Education* (New York: Simon and Schuster, 1997 [1938]), 17-21

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Ruth Anne Reese

Reflective Teaching in the Context of Community

Abstract

This essay delves into the feelings of fear and self-doubt that a rookie teacher experienced her first semester as an adjunct professor and how, through reading and reflection, she was able to regain her confidence and approach the profession with renewed confidence and joy. Drawing wisdom and gleaning practical tools from Brookfield's *Becoming a Critically Reflective Teacher* and Parker's *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, the author learned the value of deliberate conversations with colleagues and was reminded that she and her students are joint-learners.

Keywords: affirmation, autobiographical reflection, context of community, critical incident questionnaire

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At the end of years of education—kindergarten through Ph.D.—I was supposedly ready to teach. During my education, I earned money by teaching: tutoring in high school, small group work with ESL students in college, classes on writing and church history for undergrads while doing my Ph.D. And sometimes I taught just for the pure fun of it: individual cooking classes for friends or lessons on how to drive a stick shift in my old Datsun. Now, I was done with formal education. The piece of paper that read "Ph.D." was in my hand, and I was released into the classroom for the first time to teach college students in a field related to that piece of paper. While I had taught in various forums and styles during my years of education, the only formal training I received in teaching was an undergraduate class about teaching English to ESL students.

About a year after I finished my Ph.D., a small liberal arts college near my home hired me to teach a class on the Pentateuch while the regular professor was on sabbatical. As an adjunct, I was on campus minimally and had little regular contact with other colleagues. I took up the challenge of teaching my first college class on a subject that was of interest to me but which was not my area of expertise. The metaphor that best describes that semester is one of a sixteen week marathon combined with weekly sets of sprints as I raced to prepare material and stay steps ahead of my students. I felt that it was my duty to communicate all that I knew about the Pentateuch to the students in my class. In a short time, I myself learned far more about the first five books of the Old Testament then I had previously known, and I did my best to teach what I already knew and what I was learning to the twenty or so students in my class. Some days were breathtakingly good like the lessons on Leviticus that opened up a whole discussion about holiness in our contemporary society, and other days were. .painful as I muddled through to the end of the hour. I finished the semester exhausted and wondering if I really was an effective teacher. Had my students grasped some of the important material that we had covered? Did I know enough about the subject to teach well? Did they have a new interest in the subject matter? Many of them were majoring in the field, did this class help them connect with other material in the field? Ultimately, I was asking had my students actually learned? It was my fear that they had not; and, more paralyzing, that I had not taught well.

After the semester was over, I was so tired and exhausted from teaching that my feeling of fear began to control me. I was afraid that my teaching had

not been good enough, that my lectures were not interesting enough, that the assignments did not help students learn. Additionally, the temporary nature of my adjunct employment left me with few safe avenues to address that fear in the context of a supportive community that valued excellent teaching. Fear obscured the experience of teaching and led to self-doubt and discouragement. Then, I picked up two books: Parker Palmer's *The Courage to Teach* and Stephen Brookfield's *Becoming a Critically Reflective Teacher*. Together, these two books impacted both my thinking and practice of teaching. The first affirmed that the inner life of the teacher can be a significant part of being a good teacher and reminded me of insights I already possessed that were rooted in both my Christian faith and my years of education. The second book introduced me to a variety of tools that help me teach in a style that both represents who I am while also giving me ways to know whether or not my students are actually learning. It was significant that I read both books at the same time. Palmer renewed the sense that my vocation lay in teaching while Brookfield provided me with new understanding about how I might practice that vocation in a critical and analytical fashion.

The affirmation that the inner life of a teacher mattered just as much as the actual subject of the class was both encouraging and daunting. On the one hand, there was the confirmation that who I was was intimately connected to the task of teaching; on the other hand, there was the knowledge that I bore responsibility for my inner life and its affects on my teaching and thus, ultimately, upon my students. Just a couple of years before I began to teach that post-Ph.D. class, I had spent considerable time in reflection and conversation and had come to the decision that I could no longer allow fear to delimit my choices as it had done for some time. Yet, two years later, there I was, circumscribed by fear. It was in this context, that I began to read Parker Palmer's chapter about fear. For me, the most significant insight in that chapter was this:

> Fear is so fundamental to the human condition that all the great spiritual traditions originate in an effort to overcome its effects on our lives. With different words, they all proclaim the same core message: 'Be not afraid' … It is important to note with care what that core teaching does and does not say. 'Be not afraid' does not say that we should not *have* fears. .Instead, it says that we do not need to *be* our fears. (Palmer, p. 57, emphasis in the original)

When I came to my current teaching position, I copied this quote and hung it on the back of my office door in a spot where I could see it every time I walked out the door headed towards a classroom. It was the reminder I needed that who I was, including the person who felt trepidation around a whole variety of issues (Was I good enough? Did I know enough? Would my students learn?) did not have to *be* those fears. In those early days of full

time teaching I found that I had many of the same feelings that I had when I taught the first post-Ph.D. class—anxiety, fear of not knowing enough, fear of being a bad teacher, fear of failure—but the time that I had spent reflecting on Palmer's book along with the presence of a community who was rooting for me and the deep sense that I was called to this particular time and place all contributed to my ability to acknowledge that I always walked out of my office on my way to the classroom with a knot in my stomach. At the same time, those same things allowed me to channel that fear in ways that helped me grow as a teacher.

Parker Palmer goes on to talk about learning in the context of community. In particular, this involves conversation with faculty colleagues (a valuable asset I took advantage of when I took up full time teaching) and a reanalysis of the relationship of both teachers and students to the subject matter (another important reorientation). Both of these are important aspects of my teaching. In particular, I found that the new faculty orientation at Asbury Seminary gave significant attention to the practice of teaching. This included time spent planning classes, discussing classes with colleagues, and having colleagues sit in on classes and give both written and verbal feedback after their visit. An even more enlightening aspect of shared conversation around pedagogy took place when I learned how to teach online classes. This training seminar also had significant amounts of joint conversation around teaching, learning, and the nuts and bolts of what worked and did not work. Working through a syllabus or a set of assignments with another colleague has shown me a variety of things: places where I overestimate what I can do in one class (a bad tendency of mine); places where I expect more of my students than they can realistically do when they have a life outside my class; points that I've covered really well and information that I've left out or have only considered briefly. Deliberate conversation about teaching with my colleagues produces a stronger more manageable class for both myself and my students.

There are also times when the conversation with colleagues reminds me that my students already have some form of knowledge and that they bring this with them to the classroom. As I reflect back on that first post-Ph.D. class on the Pentateuch, I'm struck by how much time and effort I spent working to communicate "everything I knew" to my students, and I'm equally astonished by how little I worked to find out what my students already knew and how that fit into the course. It was so easy to forget that my students and I were joint learners. I have tried more and more over the years to put the subject in the center of the classroom. Palmer talks about a subject-centered classroom as a place that "has a presence so real, so vivid, so vocal, that it can hold teacher and student accountable for what they say and do" (117). As a New Testament professor, the best examples of this are when students and I sit around a table with Greek New Testaments and lexicons and other

resources piled up around us and hammer out the translation for a text. This becomes particularly interesting when a Greek sentence can be translated in multiple ways and we enter into a true dialogue about the possible ways it can be translated and the reasons why one might be better than another. Those are some of the best discussions, and there are times when as a class we all come to see the text in a new light. .not the way I as the teacher saw it when I studied it on my own, but rather the way we all see it together because of our discussion and work with the text. Those are the days that I go home happy and satisfied.

But, the affirmation that the character of the teacher is an important aspect of education, the conversation with colleagues (even those who will visit my class once in a while), and the attempt to keep the subject at the center of the classroom are not enough to tell me whether or not my students are actually learning. For that, I turn to some of the ideas that I first learned when reading Stephen Brookfield's book *Becoming a Critically Reflective Teacher*. As the title suggests, Brookfield's book is about reflecting on the practice of teaching in order to be a better teacher. And, for him, this includes ways to learn whether learning has taken place among ones students.

First, Brookfield acknowledges that the tools that we use to evaluate teaching actually tell us very little about what students have learned, how they have learned it, and whether there are concrete ways to improve the learning experience. The vast majority of institutions use an anonymous multiple-choice evaluation with room for comments at the end of the semester when the teacher can do nothing to help the student learn anything further in the course. Brookfield suggests a variety of other ways that students can provide feedback to teachers throughout the semester that will help the teacher know what the students are learning. However, these are only effective if the teacher is willing to reflect on the information collected from the students and to respond to it in ways that honor the voices of students. This demands a willingness for self-evaluation, an ability for some flexibility, and an openness to change as teaching unfolds over the semester.

Both Palmer and Brookfield encourage the teacher to be self-reflective. Palmer talks about this as the examination of the inner life of the teacher. Brookfield talks about autobiographical reflection. Many teachers find a rhythm of teaching that seems to suit them and settle into it. It is most likely one that they experienced and enjoyed when they themselves were students (p. 50). It is helpful to reflect on the teaching that we ourselves experienced as we made our way through our schooling, but it can be even more helpful to reflect on learning experiences that we participate in now. Such reflection gives us the opportunity to reconnect with some of the experiences that our beginning students may have in our classrooms.

I myself took on the role of beginning student again when I recently

enrolled with my husband in a pottery class. Artistic endeavors are not my natural forte, and I found the pottery class particularly difficult. I had seen potters turn bowls, vases, and other objects on a wheel, and I thought it would be really cool to be able to do that as well. But I made a variety of discoveries when I took the class. First, throwing pots and shaping clay is not one of my natural skills. The teacher explained what we were doing with the clay step-by-step. We followed along with her as she led us through the steps. But when it came to actually shaping a bowl on the wheel, my clay flattened out, twisted, or flew off the wheel leaving me with a mess to clean up and nothing to show for my effort. I was so frustrated by my inability to complete the task that my teacher did so easily that I was close to tears. I thought about quitting the class about half-way through (only continuing because my husband wanted to go together—he turned out to be a much better potter than I). In 10 weeks of going to pottery class I only made one or two bowls on the wheel. They were short, thick, heavy, and disappointing. Reflecting on this experience as a learner helped me connect with first semester seminary students whom I was teaching. I was reminded that what seemed like perfectly clear instructions and illustrations on my part, may or may not actually help them learn the material I hoped they would learn. I was also reminded that the excitement about being in a new place and learning new material can be dampened by failure to achieve at meaningful levels. I would not have reconnected with those learning experiences and gained empathy for my students if I had not signed up for a class that was completely outside of my normal comfort zone. Long immersion in my academic field had dulled my memory of how hard it was when I began.

This autobiographical reflection on a current learning experience was an invaluable piece of connecting with my students and empathizing with their situation. But I also wanted to know what my students were learning and how they were learning it. For this, Brookfield suggests using what he calls the "Critical Incident Questionnaire" (p. 114). He suggests using it to end every class, but I generally only use it two or three times a semester. This is a very simple process. About five minutes before class is over, the teacher asks students to respond to these five questions on a sheet of paper.

1. At what moment in the class this week did you feel most engaged with what was happening?
2. At what moment in the class this week did you feel most distanced from what was happening?
3. What action that anyone (teacher or student) took in class this week did you find most affirming and helpful?
4. What action that anyone (teacher or student) took in class this week did you find most puzzling or confusing?
5. What about the class this week surprised you the most? (This could

> be something about your own reactions to what went on, or something that someone did, or anything else that occurs to you.) (Brookfield, p. 115)

The students leave their anonymous answers on a desk or chair on their way out. Because I don't use this assignment every week (or in every course I teach) I modify the questions so that students can reflect on their present experience in light of how they are experiencing the class as a whole. Getting this feedback from students several times during the semester has allowed me to understand more effectively what my students are experiencing in the classroom. This is very helpful because instead of basing my teaching solely on *my* perception of how the class is going, which is not always accurate, I can instead hear how my students themselves perceive the class.

When the class is over, I find some time before the next week to look over the responses. I've found that the sooner I look them over the easier it is to be "in tune" with what students are saying. I then sum up those responses for students at the beginning of the next class. One of my consistent experiences is that since there are a variety of students, there are a variety of preferred learning styles. Because of this, some students will write that they are very happy with their small group experiences while others will say, "I paid to hear you, not other students." The variety of comments reminds me to explain why I use different assignments and structure the class in the way that I do. The feedback can also help me realize when I've asked too much or too little of my students, when they are feeling overwhelmed and why, and what types of classroom interactions are really helping them engage with the subject matter.

Overall, I've found that the occasional use of something along the lines of Brookfield's questionnaire helps me know several things. First, whether my classroom is conducive to learning. Second, what part of the subject matter is actually engaging my students. Third, what and how they are learning. When I use these kinds of questionnaires during the semester, I find that the class is more attentive to the needs of these particular students and the particular nature of the group that we form together in this particular class (even when it is a course I've taught many times before). Of course, there are still times when I might finish the semester wondering, as I did after my first semester of post-Ph.D. teaching, whether my students learned. But I have found that teaching within the context of the seminary community and seeking to hear the voices of my students has left me wondering this far less often.

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HOWARD GARDNER
Theory of Multiple Intelligences

The Seven Intelligences	Definition	Exemplars
Linguistic	Sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals	Lawyers Speakers Writers Poets
Logical-Mathematical	Capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically	Mathematicians Logicians Scientists
Musical	Skill in the performance, composition, and appreciation of musical patterns	Musicians
Bodily-Kinesthetic	Using one's whole body or parts of the body (like the hand or the mouth) to solve problems or fashion products	Dancers, Actors, Athletes, Craftspersons Surgeons Mechanics
Spatial	Recognize and manipulate the patterns of wide space as well as the patterns of more confined areas	Navigators, Pilots, Sculptors, Surgeons Chess Players Graphic Artists Architects
Interpersonal	Capacity to understand the intentions, motivations, and desires of other people, and consequently, to work effectively with other people	Salespersons Clinicians Teachers Religious Leaders Politicians
Intrapersonal	Capacity to understand oneself, to have an effective working model of oneself—including one's own desires, fears, capacities—and to use such information effectively in regulating one's own life.	

— Howard Gardner, *Intelligence Reframed* (New York: Basic Books, 1999), 41-43

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Don Thorsen

The Wesleyan Impulse in Teaching

Abstract

This professor's pedagogy and theology has long been informed by Wesley, and his essay investigates several themes in Wesley's writings and ministry, including the Wesleyan quadrilateral, experimental religion, catholic spirit, and social holiness. From the perspective of teaching theology, the Wesleyan quadrilateral is very useful because it acknowledges the complexity with which Christians formulate their beliefs, values, and practices. Wesley advocated experimentation with regard to how he developed his Christian beliefs, values, and practices leading this professor to use experimental methods in his pedagogy. The catholic spirit prompts him to present theology in a way that includes the breath of Christianity: Protestant and Catholic, Eastern and Western, liberal and conservative high church and low church, and so on. The theme of social holiness leads him to raise students' consciences about social as well as individual dimensions of biblical teaching.

Keywords: catholicity, experimental religion, social holiness, Wesleyan quadrilateral, Wesley

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What impulses influence my teaching? What drives my passion for it? How do I go about the task of teaching? The answers to these questions, one may easily imagine, are complex. There is no one impulse that motivates my teaching, and there is no one way that I go about doing it. Even so, I can easily attest to how my teaching has been influenced by the beliefs, values, and practices of John Wesley. This influence is explainable, in part, due to the fact that I am a professor of theology, yet my pedagogy as well as my theology has long been informed by Wesley.

Although my teaching has been influenced by a variety of sources, the Wesleyan impulse represents the dominant influence upon my teaching because of its theoretical and practical ability to cope with the complexities of life, especially in an increasingly postmodern world. In talking about Wesley's contributions to teaching, I want to investigate several themes in his writings and ministry. They include the Wesleyan quadrilateral, experimental religion, catholic spirit, and social holiness. This does not include an exhaustive list of the contributions Wesley provides for both education and theology, but it helps to reveal the heart of how I teach.

Wesleyan Quadrilateral

The Wesleyan quadrilateral represents a summary of Wesley's understanding of what is authoritative with regard to establishing Christian beliefs, values, and practices. The quadrilateral has to do with the primary authority of scripture, coupled with the secondary—albeit genuine—authority of tradition, reason, and experience. This fourfold understanding of religious authority was not coined by Wesley. Instead the quadrilateral was formulated by Albert Outler during the 1960s. Outler thought it fairly summarized the complex way Wesley went about investigating the truth of matters. He began with scripture, however, Wesley was open to what could be learned through the historical study of church tradition, critical thinking, and relevant experience, whether it included personal, social, or scientific experience.

Outler used the language of the Wesleyan quadrilateral, not as a geometric figure, but as a reflection of Anglican usage during the 19th century, which used the figurative language of a secure city protected by four walls. Neither Outler nor Wesley considered scripture to be of equal authority with the others; scripture was thought to be divinely inspired and the primary religious authority. Unfortunately, Outler's imagery was not obvious, and people have

mistakenly interpreted the quadrilateral to signify a relativizing of scriptural authority. Later Outler lamented that he had coined the term, but by then the quadrilateral had become widely used to describe Wesley's understanding of religious authority. In 1990, I wrote a book about *The Wesleyan Quadrilateral* in order to affirm the usefulness of the term in talking about Wesley's beliefs, values, and practices, while at the same time affirming his emphasis upon the primacy of scriptural authority.[1]

From the perspective of teaching theology, the Wesleyan quadrilateral is very useful because it acknowledges the complexity with which Christians formulate their beliefs, values, and practices. Wesley affirmed the Protestant principle of *sola Scriptura* (Latin, 'scripture alone'), however, he understood it to mean the primacy, rather than exclusivity, of scriptural authority. In theory, *sola Scriptura* sounds wonderful, devotionally speaking, but in practice, no one uses scripture exclusively in their theology. Instead, there occurs constant interaction and interdependence between the study of church history and relevant experience, utilizing critical thinking in the investigative process.

The Wesleyan quadrilateral can also be of help to Christians in teaching any subject. Too often Christians feel slavishly constrained by what scripture may or may not permit them to study, teach, and affirm, especially in light of the Protestant Reformation principle of *sola Scriptura*. However, the quadrilateral helps Christians realize more easily the complementary, rather than contradictory, relationship between scripture, tradition, reason, and experience. Whether Christians teach in the arts, humanities, or sciences, there are things to be learned that are valuable beyond what scripture exclusively may say about people as well as the world in which they live.

Teaching and Postmodernism

Nowadays people increasingly speak about the postmodern context in which we find ourselves. Postmodernism represents a rejection of characteristics of modernism, or what is also called the Enlightenment. Modernism emphasizes the independence of the individual and confidence in the certain knowledge that can be discovered by means of philosophical and scientific investigation, conducted in an objective manner. The authority of past traditions—either of the church, philosophy, or science—is not needed. Individuals can discover truth for themselves.

Postmodernism, on the other hand, is skeptical that individuals can be either objective or certain in their search for truth. Knowledge seems inextricably bound up with the socio-cultural context in which learning occurs. Thus people need to be open to and tolerant of everyone's story or narrative, since each person's beliefs, values, and practices ought to be considered. Because of the relativity of knowledge, no one may claim to have the truth or meta-narrative that supersedes all others.

It is debatable, of course, whether Christianity and postmodernism, understood intellectually rather than culturally, are compatible. However, the Wesleyan quadrilateral is useful in dialoging with postmodernism, since it already acknowledges some of the complexity of searching for and affirming truth. In particular, the quadrilateral can speak the language of the socio-cultural context in which learning occurs, since it acknowledges the experiential dimension of knowledge.

In many ways, Wesley provides a dynamic, interdependent understanding of authority that holds in tension a variety of concerns often thought to be contradictory. This kind of dichotomous thinking is unhelpful; it creates a simplistic kind of either/or thinking that reduces the complexities of life in ways that are theoretically dissatisfying as well as practically disastrous. William Abraham offers a summarization of Wesley's theology that I have always found to be instructive, including how I go about teaching. Abraham says:

> Thus he [Wesley] integrates contrasting emphases that are vital to a healthy and comprehensive vision of the Christian faith.
>
> Consider the following disjunctive pairs: faith, works; personal devotions, sacramental practice; personal piety, social concern; justification, sanctification; evangelism, Christian nurture; Bible, tradition; revelation, reason; commitment, civility; creation, redemption; cell group, institutional church; local scene, world perish.[2]

Wesley creatively helps to hold in tension aspects of life, learning, and religion, which too often seem disjoined. He gives us hope for more complex as well as relevant ways of discovering, integrating, applying, and teaching truth—an understanding of education affirmed by many in academia today. For example, my approach to higher education has been shaped by the Carnegie Foundation's priority upon four types of scholarship: discovery, integration, application, and teaching.[3] These emphases in higher education seem to me to be quite compatible with those found in Wesley.

Experimental Religion

Wesley described Christianity as "the true, the scriptural, experimental religion."[4] The word "experimental" has, at least, two meanings for Wesley. First, Wesley thought that Christianity was more than a matter of right, propositional beliefs or doctrines. It was also an experiential matter of the heart—"heart religion"—since religion includes affective and volitional dimensions.[5] This is why, in part, Wesley took the innovative and rather radical step of including experience as a religious authority. Doing so represents one of the more crucial contributions of Wesley to the historical development of Christian theology.

A second, less obvious, use of the term experimental pertains to the inductive, investigative approach Wesley took in his personal and religious endeavors. Reflective of the scientific revolution in which he found himself during the 18th century, Wesley advocated experimentation with regard to how he developed his Christian beliefs, values, and practices. As a consequence, Wesley innovatively contributed to Christian ministry as well as theology. For example, he was one of the earliest Protestants to do open-air preaching and evangelism, reflective of the suggestion he received from George Whitefield. Wesley became an itinerant preacher, traveling hundreds of thousands of miles, during his life, ministering throughout Great Britain. He orchestrated a complex network of small groups—Methodist societies, bands, and select bands—which emphasized a high degree of accountability for the sake of spiritual growth and ministry. Wesley developed an extensive organization of lay ministers, who effectively led the Methodist small groups that Wesley promoted. Lay ministers included women, which represented a radical departure from mainstream Christianity by empowering women to lead in church. Subsequently, Methodism grew quickly throughout the American Colonies as well as Great Britain and, eventually, the world.

In my own teaching, I try to be creative in order to enhance learning among my students. I have, from time to time, implemented a number of experimental methods in pedagogy. For example, I have regularly used Benjamin Bloom's taxonomy in conceptualizing, structuring, and teaching courses. I have included service learning components in the teaching of theology so that students are better able to integrate theory (theology) and practice (ministry). I have incorporated collaborative learning techniques, similar to the small group accountability utilized in Wesley's Methodist societies. I have also implemented various technological innovations, despite the fact that I seem to be so challenged in the area of technology. Power point presentations, e-College components in class, and online teaching all represent experiments in my teaching, and I plan to develop them more in the future.

In my writing, I also try to be creative. For example, I recently published an introductory textbook entitled *An Exploration of Christian Theology*.[6] I use an ecumenical approach to the teaching of theology, which is not in itself unique, except for the fact that most ecumenical introductions to theology tend to leave out some of the more evangelically oriented expressions of Christianity. What makes my book unique is the fact that I include a variety of pedagogical devices in order to communicate theology in a way that is winsome and humorous as well as presenting the subject matter in a scholarly way. For example, I drew more than 200 line drawings that I included in the textbook. Although I am not an expert artist, by any stretch of the imagination, my drawings help to provide some amusing as well as poignant drawings, which I think help to emphasize key points that I want to make about theology. In

addition to the drawings, I include original poetry that I wrote, quotes from a diversity of key Christians from the past, and a significant number of charts, graphs, and other visual aids to keep the attention of introductory readers. Although this format may not directly represent the Wesleyan impulse in my teaching, it certainly captures the spirit of Wesleyan experimentation.

Catholic Spirit

Wesley's sermon on a "Catholic Spirit" challenged Christians to be receptive towards others, particularly those who are not like them.[7] Being receptive involves more than an understanding and appreciation for the views of others. It also involves support, more or less, of those who have different beliefs, values, and practices.

Protestants have perennially misunderstood the word 'catholic', since the word has too often been mistakenly identified with the Roman Catholic Church. However, its roots predate the various manifestations of Catholic Churches. Catholicity represents a universal, all-embracing concept, which was used by the ancient church in the Nicene Creed to say that churches know no boundaries. The church is worldwide and open to anyone who wants to join. Wesley upholds the Christian need for catholicity by encouraging openness to fellowshipping with and possibly cooperating in ministry with those from other church traditions, including Roman Catholics. Catholicity also extends to people representative of different genders, races, ethnicities, cultures, linguistic backgrounds, nationalities, and so on.

Catholicity also applies to the way I teach. Without denying my own beliefs, values, and practices, I try to present theology in a way that includes the breath of Christianity: Protestant and Catholic, Eastern and Western, liberal and conservative (though I dislike such categorizations due to the relativity of their meaning), high church and low church, and so on. I also try to give the fairest and most appreciative rationales for their theology. Why? I want students, especially my seminary students, to decide for themselves what they believe, value, and practice. Although I personally affirm a Wesleyan oriented theology, I am more concerned about helping students to decide what they themselves believe. This challenge requires that I present a variety of viewpoints because that encourages students to be more critical thinkers in their theological decision-making. As adult learners, they need to be challenged to question and take ownership of their own determination of theology, lest they rely too much upon the views of others. As clergy and lay leaders in churches, they will especially need to learn greater autonomy and confidence in their abilities to guide people spiritually as well as theologically, administratively, and other ways.

Catholicity is crucial to the way I write. I already mentioned the fact that *An Exploration of Christian Theology* presents an ecumenical approach to the subject

matter. My ecumenicity is not just a marketing ploy or requirement of the publisher. On the contrary, it represents an essential part of my Wesleyan-oriented worldview. In any kind of teaching, I think it is important to present a view that is fair and balanced. Moreover, it is not enough for someone or some institution to declare it to be fair and balanced. Those who make such claims, sadly, can be the most unfair and imbalanced representatives, at least, of Christian beliefs, values, and practices. Claims like that can be made, but there must be substance to them. Wesley advocated on behalf of many different Christian perspectives, for example, as found in the fifty plus volumes of *A Christian Library*. This multivolume anthology that Wesley edited included literally hundreds of Christian authors from different times, places, and theologies that truly reflected a concern for a universal, catholic educational experience.

Social Holiness

In talking about Christian spirituality and growth in holiness, Wesley was convinced that there is "no holiness but social holiness."[8] People have often misunderstood this statement. In the context of his writing, Wesley emphasized the importance of social dynamics in the promotion of holiness. More specifically, he emphasized the importance of spiritual accountability in the various societies, bands, and select bands that he organized. One of the best ways to grow in Christian faith, hope, and love is in the context of spiritual transparency and answerability, which was encouraged by small group dynamics. He even referred to small groups as one of the prudential means of grace, vis-à-vis, the formally instituted means of grace, such as the sacraments.[9] Although small group dynamics are not explicitly advanced in scripture, Wesley thought that experience gives manifest evidence for the personal and social benefits of spiritual accountability.

The phrase "no holiness but social holiness," thus, has more to do with small group dynamics than with issues related to social consciousness and activism. Yet, the phrase implies a valuation for the multiple social dimensions of life, Christianity, and how believers are to understand and apply themselves in social as well as individual contexts. It is no accident that Wesley was heavily involved with social activism, particularly on behalf of the poor—"Wesley's self-chosen constituency: 'Christ's poor' "[10] He did not have a privatized view of Christianity. On the contrary, Wesley established and developed a variety of compassion ministries in order to feed, clothe, house, and train those who, for various ways, had become impoverished physically and socially. Indeed, he went far beyond compassion ministries by advocating on behalf of the poor, the dispossessed, the marginalized, and so on. At times, Wesley's advocacy included changing the structures of society and government that caused people's impoverishment. For example, his letter to William Wilberforce

reveals his rejection of slavery as an abomination to God and Christianity, and Wesley encouraged Wilberforce to continue his abolitionism.[11]

In my teaching, I try to raise students' consciences about social as well as individual dimensions of biblical teaching with regard to what it means to be Christian, to love one's neighbor as oneself, to care for the creation with which God entrusted people, and—in other words—to be holy. The Wesleyan impulse includes care for and advocacy on behalf of those who, for one reason or another, have become neglected, marginalized, dispossessed, oppressed, and persecuted. Wesley considered matters of justice to be as important to God as matters of faith, hope, and love. Loving others, in fact, included practical applications of one's theology for the physical as well as spiritual well being of others. This social concern and activism occurred in Wesley's ministry and writings; it also occurred in the Holiness Movement, for example, as found in the abolitionism of the Wesleyan Methodist Church, the free pews of the Free Methodist Church, and the innovative care for the poor by the Salvation Army. Regrettably, the social concern and activism of the Holiness Movement waned during the 20th century, considering such ministries dispensable. How tragic! United Methodism took on the mantle of social activism, but such ministries ought not to be neglected, given the emphasis Jesus placed upon it in both his words and actions. Wesley too modeled as well as preached the need for a holistic approach to Christian beliefs, values, and practices.

Sometimes Wesleyan scholars speak of the holistic nature of Wesley's theology by use of the terms *orthodoxy*, *orthopraxy*, and *orthokardia*—right belief, right actions, and right heart.[12] Certainly Wesley was concerned that his theology be aligned with scripture and historic Christianity. Likewise, he was concerned that Christian practice be inextricably bound up with what one believed and valued; that is the nature of praxis, namely, that theory and practice actively inform and reinforce one another. Yet, Wesley was still concerned about a right heart, or right affections (orthopathia). Regardless of the terminology one uses, there needs to be a holistic concern for all aspects of Christianity; there also needs to be a holistic concern for education. Since the Enlightenment, there has been emphasis upon a model of pedagogy known as *Wissenschaft*, sometimes called critical pedagogy, which views education as being objective, detached, analytical, and sometimes narrowly disciplinary.[13] Prior to the Enlightenment, education was often thought of more in terms of a *paideia* model, which emphasized the development of personal character as well as academic rigor. From a Wesleyan perspective, education needs to include not only academic rigor and the development of personal character, it also needs to include practical applications that care for matters of justice and injustice in society, indeed, throughout the entire world.

Conclusion

The Wesleyan impulse in education includes more than the themes I discussed. However, they represent a helpful starting point for developing a holistic, dynamic, and relevant approach to teaching. Wesley alone is certainly inadequate for developing a philosophy or even a theology of education. He would say the same, since his theology by definition encourages investigation into other people, ideas, and resources.

Overall, I have found Wesley's insights to be very useful in how I have gone about teaching, writing, and promoting Christian higher education in both university and seminary contexts. I commend a Wesleyan impulse for those who want to advance their pedagogy for any type of teaching, whether it be in Christian or secular education, or whether it be in local churches. Wesley offers helpful insights for anyone wanting to incorporate the complex matters of theory and practice, including theology and ministry, into their teaching.

Footnotes

[1] Don Thorsen. *The Wesleyan Quadrilateral: Scripture, Tradition, Reason and Experience as a Model of Evangelical Theology* (Grand Rapids: Zondervan, 1990; reprint, Lexington, KY: Emeth Press, 2005).

[2] William J. Abraham. *The Coming Great Revival: Recovering the Full Evangelical Tradition* (New York: Harper & Row, 1984), 67

[3] Ernst L. Boyer. *Scholarship Reconsidered: Priorities of the Professoriate, A Special Report* (Princeton: The Carnegie Foundation for the Advancement of Teaching, 1990).

[4] John Wesley, Preface, §6, "Sermons on Several Occasions," The Works of John Wesley (Bicentennial ed.), vol. 1, ed. Albert C. Outler (Nashville: Abingdon, 1984), 1:106.

[5] Wesley, Preface, §6, "Sermons on Several Occasions," Works, 1:106.

[6] Don Thorsen, *An Exploration of Christian Theology* (Peabody, MA: Hendrickson, 2008).

[7] See John Wesley, "Catholic Spirit" (sermon 39) Works (Bicentennial ed.), 2:79-96.

[8] John Wesley, Preface, §5, "Hymns & Sacred Poems," The Works of John Wesley (Grand Rapids: Zondervan, 1958; reprint, London: Wesleyan Conference Office, 1872), 14: 321.

[9] For a discussion of the educational implications of Wesley's prudential means of grace, see Dean G. Blevins, "Renovating Christian Education in the 21st Century: A Wesleyan Contribution," Christian Education Journal: Series 3, 2, no. 1 (2005): 6-29, esp. 14. Cf. John Wesley, "The Means of Grace" (sermon 16), Works (Bicentennial ed.), 1:376-397

[10] Albert Outler's description of Wesley' preferential care for the poor; see Albert Outler, introductory comment, "The Use of Money" (sermon 50),

Works (Bicentennial ed.), 2:263.

[11] John Wesley, "Letter to a Friend [William Wilberforce]," Wesley's Works, 3rd ed. (Grand Rapids: Baker, 1978; reprint, London: Wesleyan Methodist Book Room, 1872), 13:153.

[12] For a discussion of these categories, see Gregory S. Clapper, "'True Religion' and the Affections: A Study of John Wesley's Abridgement of Jonathan Edwards' Treatise on Religious Affections," Wesleyan Theological Journal 19, no. 2 (1984): 77-89.

[13] For a discussion of paideia and critical pedagogy, see Edward Kuhlman, "Emancipative Education and Predatory Culture: Intersections Between Christian Paideia and Critical Pedagogy," Christian Scholar's Review, 29, no. 3 (Spring 2000): 515-530.

THOMAS AQUINAS
Disputation as a Teaching Method

The Steps of Disputatio	**The Spirit of Disputatio**
The Question	Listening to the Interlocutor
Opponents' Answers	Respecting Both Argument/Person
Agreements	Addressing Oneself to Him/Her
Disagreements	Refraining from Arbitrary Jargon
Answer	Seeking Clarity, not Sensationalism

— Josef Pieper, *Guide to Thomas Aquinas*
New York: Random House, 1962, 72-82

The Asbury Journal 63/2:59-79

Timothy Larsen

Pioneer Girls: Mid-Twentieth-Century American Evangelicalism's Girl Scouts

Abstract

Founded in 1939, in the mid-twentieth century, Pioneer Girls was a vital Christian youth movement providing an explicitly evangelical alternative to Girl Scouts. Using David Bebbington's classic four-point definition, this article will explore the evangelical identity of the organization, including its continuities and discontinuities with fundamentalism as part of the new evangelicalism of the post-World War II era. While 1950s America is well known for the ways in which this time and place was oppressive for girls and women, and the evangelical movement in general is often criticized for suppressing girls and women, a study of Pioneer Girls does not fall in line with these expectations. Instead, the organization consistently challenged girls to pursue a variety of tasks and vocations that were stereotypically male. Likewise, women found working for Pioneer Girls a fulfilling and liberating experience.

Keywords: Pioneer Girls, Evangelicalism, Gender, Christian Youth Movements, Girl Scouts

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Pioneer Girls in mid-twentieth-century America would seem a particularly easy target for scholars today. After all, the whole of that place at that time has been poignantly exposed as oppressive to girls and women, for example, in Wini Breines's insightful study, *Young, White, and Miserable: Growing Up Female in the Fifties* (1992).[1] This general context would only be compounded, one could assume, in a church club segregated by gender, given how we have since come to acknowledge that separate is inherently unequal—Radcliffe was not Harvard. Moreover, such a club would have predictably been committed to training girls to fulfill stereotypical gender roles. Finally, a distinctly evangelical version of such a reality presumably would be worst of all. Evangelicals, one can imagine, would have been markedly more restrictive and oppressive than the wider culture—bad as it was. Evangelicals would have forbidden women to pursue the Christian ministry, discouraged other careers, and instead attempted to channel girls into becoming submissive wives and stay-at-home mothers.

There is much in the records of Pioneer Girls that would be grist for the mill of criticisms along these lines. Pioneer Girls earned badges for learning skills in cooking, 'household arts', sewing, and a whole range of stereotypical 'woman's work' activities. There was an emphasis on learning good etiquette that included such an unfortunate rule as: 'A lady seeks to remain inconspicuous always.'[2] Achievements were even offered in the areas of 'child care and family budgeting' Another area claimed that it would cover what 'every girl wants to know' namely, the subjects of 'daintiness, grooming, clothes, etiquette, and special problems' [3] The organization also had a disconcertingly fervent faith in the powers for moral uplift latent within a well laid table graced with a decorative centerpiece.[4] Moreover, beyond issues regarding gender, mid-twentieth-century Pioneer Girls is also vulnerable to a variety of other critiques. Indeed, the whole metaphor the program was based on is eminently assailable. In the current context of postcolonial theory, an organization that had 'Colonist' as an official rank to which girls were invited to aspire is a rather obvious foil. With the Europeans who colonized North America setting the thematic structure, Native American communities did not come out well, being scripted into the story as 'unfriendly Indians' seeking to inflict 'the most brutal kinds of attacks' on the pioneers.[5] To all this can be added the program's blending of overt patriotism into Christian spiritual formation. Girls could even earn the 'All-American Badge' Under

this heading came a whole range of activities. It is staggering to discover how many different rules of 'flag etiquette' a 12-year-old was invited to learn. Another activity was writing on essay on 'Why I'm Glad I'm an American'

Pioneer Girls are also susceptible to critiques made by thinkers from theologically liberal or mainline perspectives such as the Lutheran Jon Pahl. In his work, *Youth Ministry in Modern America: 1930 to the Present*, Pahl finds it regrettable that mid-twentieth-century Christian youth movements were preoccupied with issues of purity—that is, protecting youth from activities deemed inappropriate. Although Pioneer Girls are not mentioned in his study, if considered, they would certainly have been viewed as an example of this failing. Moreover, the evangelistic ethos of Pioneer Girls would have faired even worse. His dislike for a puritanical approach to social taboos notwithstanding, Pahl writes disdainfully of any group that did not kick that habit: 'The most conservative Christian groups—Hutchison called them "oldstyle cultural and religious imperialists"—continued the tradition of "soul-winning."'[6] In short, there is much that was done fifty years ago by Pioneer Girls that many people today would condemn.

Before proceeding with an analysis of such critiques, however, it would be useful first to describe the history and nature of Pioneer Girls, situating it in the wider context of evangelicalism.[7] The program was started by students at Wheaton College, American evangelicalism's leading undergraduate institution. Wheaton College had then (and still has) a department entitled the Christian Service Council that organized ministry opportunities for student volunteers. In 1937, Wheaton student Joe Coughlin started a boy's club in a local Methodist church. Coughlin was working in conjunction with the Christian Service Council and its name (although I seem to be the first one to make this connection) was transferred to his ministry to boys: it came to be called the Christian Service Brigade. Christian Service Brigade clubs soon spread across the nation, and the ministry still exists.[8] Pioneer Girls has always delighted in making a twelve-year-old girl named Harriet Brehm its sort of honorary founder. Brehm was a sister of one of the boys in Coughlin's club and she tenaciously insisted that a club be started for girls as well, even going so far as to phone the president of Wheaton College, J. Oliver Buswell, Jr.[9] The Wheaton student who took up this challenge was Betty Whitaker, who in 1939 founded what was initially called the Girls' Guild, and thereby become the first director of the organization. In a letter written in July 1945, by which time Pioneer Girls was spreading fast across North America, Whitaker reflected, 'As I look back I am amazed that as a Freshman I dared such a thing.'[10] The first summer camp happened already in 1940. Another Wheaton student, Viola Waterhouse, served as director for a period during 1940-41, and then still another 'Wheatie', Carol Erickson took charge in 1941. Erickson promptly rebranded the program as Pioneer Girls and reworked the materials

in line with the new theme. She wrote the first *Trail Book* while working night shifts at Carnegie Steel, Gary, Indiana. Erickson asked her mentor, Dr. Rebecca Price, whether she should feel guilty about doing this, to which the Wheaton professor reassuringly replied: 'Oh, Carnegie was a great philanthropist. I don't think he would have minded.'[11] In mid-twentieth century America, Pioneer Girls was a Christian organization that ran clubs and summer camps for girls aged 8-17

A major breakthrough came in 1943 when Pioneer Girls made contact with Herbert J. Taylor. Taylor was a devout evangelical Methodist layman and a highly successful businessman. He was the president of the prosperous Club Aluminum Company. Taylor wrote the widely used Four-Way Test for ethical business behaviour. He was so well respected that he was elected president of Rotary International in its high-profile fiftieth anniversary year (1954-55) and he even made the cover of *Newsweek* magazine.[12] In 1940, Taylor created the Christian Worker's Foundation as a way to plough money into Christian youth movements, bankrolling it generously with a gift of 25% of Club Aluminum's stock. Taylor provided vital advice, leadership, and funding for many of the key non-denominational evangelical ministries that sprang up in post-World War II America, including Fuller Seminary. He gave crucial backing to no less than six nascent evangelical Christian youth movements: Inter-Varsity Christian Fellowship (which had a longer history in Britain and Canada, but was new to America), Young Life, Youth for Christ, Child Evangelism Fellowship, Christian Service Brigade, and Pioneer Girls.[13] When approached by Carol Erickson, Taylor responded with some funding, sound advice, free access to administrative support, and office space in Chicago's Civic Opera Building. Under Taylor's guidance, the first board of directors for Pioneer Girls was formed in 1943 and at the end of that year the ministry was officially incorporated.[14] The organization also began to purchase camp sites. All Pioneer Girl camping grounds have always been called Camp Cherith, after the place of God's provision for Elijah (1 Kings 17:2-6). In 1943, there were 800 girls in 64 clubs spread across 7 different states. In 1945, 3,300 girls in 226 clubs and the geographical reach had extended into Canada. By 1959, there were 48,000 girls in 2,060 clubs.[15] In 1976, there were 59,396 girls, 1,765 clubs and 19 Camp Cheriths in the United States, and 30,281 girls, 671 clubs, and 6 Camp Cheriths in Canada. Moreover, although they naturally jettisoned the very North American name and theme of 'pioneer', sister organizations had been established in at least 16 countries around the globe ranging from France and Italy in Europe to Korea and Pakistan in Asia, but mainly located in Latin America, the Caribbean, and Africa.[16] In 1979, the organization made the decision to include boys and therefore, in 1981, the name was changed to Pioneer Clubs. The 2005 annual report includes the following statistics: in the United States and Canada there were 121,586 young

people in 8,419 clubs, 23 Camp Cheriths, and an organizational operating budget for the year of 2.5 million dollars.[17]

The similarities with Girl Scouts are readily apparent: uniforms, achievements, badges, camping, mottos and slogans, nature and crafts, special moments around a camp fire, and much more right down to making smores and hunting snipe. Those who shaped Pioneer Girls have always claimed—perhaps a little defensively—that they did not copy anything from Girl Scouts, but those coming at the organization they created for the first time have often been struck by the resemblance. Jean Smith Neely, for example, who became Pioneer Girls New England Field Representative in 1944, recalls what she thought when she encountered the organization for the first time: "'Boy, this is 'Christianized' Girl Scouts," I said to myself. I had been an ardent Scout member from the age of fourteen to twenty-one' [18] Likewise Doris Steele, who would go on to become the Washington-Baltimore Fort Captain, recalled when she had first heard of Pioneer Girls in 1952: 'I had grown up in Girl Scouts, and this new program sounded right up my alley.'[19] Interestingly, Dr. Rebecca Russell Price, a mentor to some of the other founding women, and the chair of the board from its inception in 1943 all the way until 1970, had spent eight or more summers in the late 1920s and the 1930s serving as the director of the Girl Scout camp in Blacksburg, Virginia.[20] Nevertheless, the founding women are no doubt right when they claim that they had not consciously set out to mimic Girl Scouts. Moreover, they are very open about having taken some ideas from Christian Service Brigade and therefore some of this influence might be once removed. More profoundly, however, Pioneer Girl leaders seem to chafe at the comparison with Girl Scouts because of their accurate appreciation of the thoroughly evangelical nature of their organization: they see the similarities as mere externals, while the real identity of Pioneer Girls lies elsewhere.

David Bebbington has taught us to think of evangelicalism in terms of four distinguishing marks: conversionism, activism, biblicism, and crucicentrism (that is, an emphasis upon salvation through the atoning work of Christ on the cross).[21] Pioneer Girls, from its founding to the present, has pursued wholeheartedly and with a clearly focused mission, an evangelical identity and agenda. Conversionism is particularly strong. An early constitution of the organization declared unequivocally:

> The purpose of this organization shall be to lead girls to a definite knowledge of Christ as personal Saviour and Lord, and to introduce them to a well-rounded Christian life demonstrating "Christ in every phase of a girl's life" [22]

Likewise the 1957 by-laws of the National Camp Council of Pioneer Girls state as the number one goal of their camping program: 'To win girls to

Christ as Saviour, dealing with each girl personally and on an individual basis."[23] The 1962 constitution reads:

> The purpose of this organization shall be to lead unsaved girls to accept Christ as their personal Saviour; to train girls in good habits of Christian living, particularly in feeding on God's Word and talking with our Lord; to encourage girls to develop well-rounded lives and gracious Christ-centered personalities, especially through the provision of interesting and worthwhile activities, and to train girls in effective Christian leadership and service.
>
> All members of the board of Directors, administrative and field staff – whether professional or volunteer – and workers in any capacity shall be those who are new creatures in Christ, called into His service, having a love for Christ and His people and a passion for souls [24]

The aim of seeing girls converted to Christ did indeed shape much of the program.

Moreover, in line with evangelical activism, converted girls were then encouraged to share the gospel with their friends and other personal contacts and to support foreign missions. The third rank of the Colonists (that is, girls around the ages of 12 and 13) was Harvester—a metaphor for reaping souls for Christ. One of the activities for this rank was: 'Seek to lead at least one other person to receive Christ' Telling mainline critics such as Pahl and Hutchinson all they need to know, the girls were prepared for this task by reading 'the Harvester's pamphlet on soul-winning' [25] Pioneer Girls from the very beginning to the present has emphasized in its internal literature how their clubs and camps serve not only the children of believers, but also reach unchurched girls and families and draw them into an active Christian faith and church life. The emphasis on foreign missions was also very pronounced. Instead of pay dues the girls would give 'shares' at their weekly meetings on a voluntary basis (a sort of evangelical free-will offering). The shares for the fourth week of every month, rather than giving vital income to the organization, were allotted to support foreign missions. Soon, this money was sufficient for the organization to sponsor individual missionaries in full—these being, as a rule, women who had been club members as girls or who had served the organization in some way before pursuing this calling. A January 1960 newsletter listed six missionaries serving in a wide variety of places including Nigeria, Thailand, and Mexico who were being supported in this way.[26] Pioneer Girls had achievements in which the girls read stories of missionaries, wrote essays about their call to missions, sent packages to women missionaries—all partially aimed at helping the girls consider whether a missionary life might be the one for them. Moreover, key figures of the

movement led by example. Viola Waterhouse, the second director in the very early days, went on to serve with Wycliffe Bible Translators in Mexico; Lois Thiessen, the fourth director, later served with the Latin America Mission; Louise Troup a key leader along side Carol Erickson in the transition to the pioneer theme who eventually became director herself, served in Zululand with Evangelical Alliance Mission. Troup's interest in missions began when, as a seven-year-old, she heard a woman missionary tell about how she had been captured and held hostage for seventeen days by Chinese bandits, and she had thought to herself—that's the life for me.[27] And so one could go on.

Evangelical biblicism is strongly reflected in Pioneer Girls as well. Bible study and memorization were key aspects of the requirements for advancing in the program. The weekly meeting always included a 'Bible exploration'—a leader would expound upon the meaning of a passage of Scripture in a way that was deemed at the right level for that age group. Camp included not only daily Bible explorations as a group, but also daily individual spiritual exercises called 'Morning Watch' that included personal Bible study using manuals devised by the organization. Moreover, every single achievement was explicitly tied to Scripture—sometimes in ways that strike one as rather jarring. The theme verse for the learning-to-swim achievement was Psalm 119:117a, 'Hold thou me up, and I shall be safe', and its requirements included: 'Read one Bible story in which water played an important part, and tell it to your guide.'[28] Barbara Peterson, the editor of the organization's magazine, *Trails*, recalled that the fact that they were sometimes skating close to the ludicrous was not lost on staff members even at the time:

> There were achievements being written that looked similar to Girl Scouts but the genius was that we were rethinking everything in terms of the phrase, "Christ in every phrase of a girl's life." The question became, for example, "What can we do to make archery Christian?" There was a lot of laughter about the artificial nature of the connections sometimes suggested. I believe the David and Jonathan story got into the archery achievement somehow.[29]

More generally, evangelical piety is evident in the story of Pioneer Girls in ways that would generally strike those outside this tradition as strange. Carol Erickson testified about the first camping ground they used: 'The Lord led us to Fish Lake in Volo, Illinois.'[30] Over fifty years later, Louise Troup recalled unselfconsciously her reaction in 1942 to the news that Erickson might have to return home to take care of her mother who was experiencing a difficult pregnancy: 'I thought Satan was trying to get rid of Pioneer Girls.'[31] There is also a delightful story about how Pioneer Girls moved its headquarters to a new property in 1953. Joy Mackay, who was then the director, recalled that the

board's executive committee 'was skeptical at first, so Lois Thiessen suggested I share with them my story of how God had seemed to clearly lead me to this particular place. At once, the atmosphere changed from doubt to acceptance.'[32]

In the post-war years the 'new evangelicalism' was emerging in America, a movement that retained a measure of continuity with fundamentalism while shedding some of its traits. Wheaton College tacked the whole process from embodying historic evangelicalism in the nineteenth century to being clearly aligned with the fundamentalist movement in the 1930s to being a center of the new evangelicalism in the second half of the twentieth century. Fuller Seminary, which was backed by Herbert J. Taylor and which stole Pioneer Girls' chairwomen, Dr Rebecca Price, from Wheaton for its own faculty—was the quintessential institution of higher education founded to reflect the new evangelicalism, and Billy Graham, a graduate of Wheaton College, was the single individual most identified with the movement.[33] Pioneer Girls also reflected the new evangelicalism. Those outside the movement might be apt to notice those aspects that retain continuity with fundamentalism while missing those that reflect a departure from that movement. As to the continuity, the new evangelicalism in mid-twentieth century America generally retained fundamentalist social taboos. Wheaton College forbade its students to attend the cinema until 1967, and still does not allow students to drink or smoke. Students may now dance off campus and on college grounds at official functions sponsored by the student union which are confined to approved styles such as swing, but social dancing on campus is otherwise forbidden, even in students' own rented apartments or dormitories. Given such a context, comparing a *Pioneer Girls Trail Book* from the 1940s to a *Girl Scout Handbook* from the same period, one item that stands out is the latter's achievement in social dancing. It would have been unthinkable for the *Pioneer Girls Trail Book* to include a passage such as this one from the Girl Scouts:

> Dancing is one of the favorite pastimes when boys and girls get together in groups. Dance the waltz or fox trot. Be able to follow your partner with ease, and dance in the correct position. Find pictures of film actors who carry themselves especially well and arrange an exhibition of them at your troop meeting. Give a dance party, inviting the boys in your neighborhood who like to dance. Be sure you have at least as many boys as girls. Learn to dance the ballroom tango.[34]

On the other hand, a new-evangelical sensibility was arguably reflected in Pioneer Girls embracing of the wider world of literature, art, and learning. The *Trail Book* is filled with wonderful reading lists that were obviously compiled on the basis of their literary merit and cultural significance rather

than the religious identity of the authors. In the 1940s, girls were invited to read the poetry of William Blake, Ralph Waldo Emerson, and Walt Whitman; short stories by Edgar Allen Poe and John Ruskin; novels by Jack London and Mark Twain; even the Arabian Nights and the stories of Ulysses from Greek mythology.[35] One of various other examples of this kind of liberal arts sensibility is this achievement: 'Visit one art museum. Learn something about two of the artists whose work you saw and write out a description of one of the exhibits.'[36] There was even an achievement in the area of anthropology.[37]

The decisive break with fundamentalism, however, came with Pioneer Girls' rejection of sectarian separatism. This is brought home particularly clearly when one contrasts Pioneer Girls with the main alternative, Awana Clubs—an evangelical, Bible-focused, conversionist, church-based youth club organization founded in 1950, which also began and is headquartered in Illinois.[38] Until 1995, Awana made it explicit in its charter that it would not allow a club to based in a church affiliated with the National Council of Churches or the World Council of Churches (thus ruling out all mainline denominations) or any Pentecostal or charismatic church. Moreover, this policy continues to reflect the spirit and tendency of the organization, though exceptions are now made.[39] Pioneer Girls have never pursued a separatist policy in regard to host churches. An analysis has been made of all the local churches that had Pioneer Girl clubs from the organization's founding in 1939 through 1950. This reveals that the core support base for the organization was overwhelmingly Baptist. Nevertheless, the denominational range is wide including Presbyterian, Methodist, Congregational, Reformed Church in America, United Brethren, Evangelical Covenant, Mennonite Brethren, Reformed Episcopal, Advent Christian, Disciples of Christ, Church of the Nazarene, Union churches, and Assemblies of God as well as other Pentecostal churches.[40] Jean Neely tells a story about recruiting an Assemblies of God church in 1946 in which it is clear that the only issue was whether the church trusted Pioneer Girls rather than the other way around.[41] Again, this is in marked contrast to Awana, which is still suspicious of Pentecostals.

Both the continuity and discontinuity with fundamentalism of the new evangelicalism was on display in Pioneer Girls' attitude toward Roman Catholicism. On the one hand, the assumption was clearly that Roman Catholics were unsaved people who should be subjects of evangelistic approaches in the hopes of their conversion. One of numerous sources that make this clear is the biography of Joan Killilea published by Pioneer Girls with the delightful title, *A Restless Redhead and God.* Killilea was a very devout Irish Catholic who was drawn into the world of Pioneer Girls as a young adult through work colleagues who were active as a volunteers in the organization. Killilea joined them doing practical volunteer work at a Camp

Cherith and this led on to her having an evangelical conversion experience and joining a Baptist church. The biography is written as if 'Christian' and Catholic' as mutually exclusive categories: 'Ruth had heard of a Christian doctor formerly of Joan's faith' (i.e. once the doctor was a Roman Catholic but now he is 'a Christian').[42] We are also told that 'Joan's biggest obstacle in coming to Christ was her devotion to Mary.'[43] When Killilea went to a Bible college dedicated to training missionaries, she started a prayer group focused on Roman Catholics to stand alongside the ones for Moslems, Hindus, and various other world religions. Having said all that, Pioneer Girls were much more accommodating in their approach to Catholicism than a fundamentalist organization would have been. It seems to have been standard practice to instruct Catholic girls who wanted to join a club to ask their priest for permission first. Moreover, Pioneer Girls dutifully submitted to whatever restrictions priests set—even cooperating with what seems to have been a fairly typical demand that Catholic girls not be allowed to read the Bible. As a possible acceptable alternative to this, local clubs with Catholic members were encouraged to make sure that these girls had a Confraternity or Douay version of the Bible, and even to consider using these Rome-approved versions for the Bible exploration. Pioneer Girls headquarters also instructed local clubs with Catholic girls to count going to mass for the church attendance badge, and not to do things that might be insensitive such as having 'a meat cookout or a spaghetti supper on a Friday night' [44] At the New England camp Cherith, it was standard practice on Sundays to transport the Catholic girls to mass at a nearby monastery. Virginia Anderson tells a story from the early 1950s when, by mistake, she bundled the wrong camper named Linda off to mass. The ten-year-old Baptist girl meekly went along with the whole thing without every saying a word—even dutifully finding a hat to wear as instructed as was the Catholic but not Protestant expectation at that time.[45]

It is time now to return to the possible critiques of Pioneer Girls catalogued at the start of this paper. The points made by figures such as Pahl and Hutchinson are criticisms of the nature and identity of evangelicalism as whole as evangelical Christianity includes missions and evangelistic efforts as indispensable components. We will therefore sidestep that discussion as we can only expect Pioneer Girls to reflect the religious tradition that it serves, and taking on that tradition as a whole would only serve to derail a case study such as this. The other critiques, at their worst, simply reflected American culture at that time. In other words, these negative traits were never exaggerated in Pioneer Girls and sometimes they were mitigated. Notably, far from reflecting the corrosive effects of evangelicalism in particular, they are all true of Girl Scouts as well. Indeed, the 'Homemaking' field of achievement had a much larger and more prominent place in the Girl Scouts program. Moreover, those fields were teaching valuable life skills: the real critique is not that Girl

Scouts had such achievements but rather that Boy Scouts did not. The closest Boy Scouts came was the 'Camp Cooking' achievement—arguably producing generations of American men who would only prepare food if it was on a barbeque.[46] Admittedly, the internationalism of scouting did make its patriotism feel a little more muted, but scouting was even more devoted to flag etiquette than Pioneer Girls, and Pioneer Girl's 'All-American Badge' is essentially a different name for Girl Scout's 'My Country Badge' Already within a few years of its founding, Pioneer Girls moved north of the border and promptly added to the *Trail Book* the alternative of doing the 'All-Canadian Badge' The wording for this achievement was meticulously equivalent to that of the American one right down to writing an essay on 'Why I'm Glad I'm a Canadian' Moreover, the patriotism of Pioneer Girls was in no way heightened in comparison to American culture and Christianity generally. When American Pioneer Girls were invited to learn the lyrics of 'The Star-Spangled Banner' and 'America, the Beautiful', they were rightly told: 'You will find the words to these two songs in almost any standard hymnal' [47]

The white settlers who colonized America are also a motif running through the *Girl Scout Handbook* as well, and the word 'pioneer' recurs in it often, including a Pioneer Badge that had as one of its achievements: 'Read at least one book about the early pioneers in any section of this country.'[48] Moreover, Pioneer Girls saw its theme as a mere outer wrapping that was in no way essential to the ministry. When Pioneer Girls was transplanted to places outside of North America, it was assumed as a matter of course that a new theme would be chosen. As a Pioneer Girl sponsored missionary to Thailand, Joan Killilea was determined to start a version of Pioneer Girls there. She revamped it as Friendship Club, choosing for its motto: 'A friend loveth at all times' [49] Eventually the Pioneer Girls headquarters produced a generic *Handbook for Girls* that was devoid of the pioneer theme which was intended as a possible starter kit for 'translation and adaptation' to other nations and cultures.[50]

The most obvious concern to address, however, is how mid-twentieth century Pioneer Girls relates to the question of traditional gender roles. Contrary to expectations, not only did being situated in evangelicalism not make Pioneer Girls more retrograde on this issue than American society in general, but the organization was actually clearly more open to wider possibilities for women than the culture as a whole. One of Wini Breines's main objections to American culture in the 1950s is that it did not allow women to envision a life of singleness or a career outside of being a housewife and mother. Pioneer Girls strongly modeled these possibilities to girls in mid-twentieth century America. From its founding to the present, Pioneer Girls has had a tradition of having a single woman as its president. The

earliest preserved constitution of the organization has gendered language written into the job descriptions of every office holder from the national executive director to the national business manager: 'She shall ' [51] The full-time regional field directors were also single women. In their own telling of their stories, one senses the joy that they had in being career women in the 1950s, right down to having a business wardrobe: 'But in one respect all seemed to agree: a Pendleton jacket was a must for the well-dressed field representative.'[52] Another staffer speaks of how empowering it was to buy their first headquarters building in 1953: 'Most of us single women had never owned property and we felt pride in caring for our own place.'[53] Many of these staff women went on to obtain advanced degrees from major universities. Being a single missionary was also a life of adventure that was held up to the girls as a possible and praiseworthy path to follow. This message was getting through. A girl named Bunny Eide, for example, sent a poem to the Pioneer Girl publication, *Hitchin' Post*, in 1951, entitled 'My Ambition', which declared her desire to be a missionary 'across the sea' [54] So-called 'secular' vocations were also encouraged on the grounds that they also could be pursued unto the Lord. For Pioneer Girls in mid-twentieth century America, being 'Career Girls' was not a term of suspicion or disapproval, but rather an option in life to which girls were explicitly invited to aspire.[55]

The wider context for this is that it is a mistake to assume that historically evangelicalism has been more conservative on gender roles than other forms of Christianity or society in general.[56] Oberlin, founded as an evangelical college in 1833, was the first American institution of higher education to accept women students. The first women to receive a bachelor's degree in America were graduated from Oberlin in 1841. Oberlin could also boast that it had America's greatest evangelist of his generation on its faculty, and later as its president. The evangelical Presbyterian minister Charles Finney (1792-1875) was an advocate for greater roles for women both in society and in public Christian ministry. When Jonathan Blanchard (1811-1882) founded Wheaton College, Wheaton, Illinois, in 1860 it became the first college in America to have an entirely unisex curriculum with all courses and programs being open to the women students as well. By way of contrast, Harvard University did not admit women students on a co-educational basis until 1943, and only then due to pragmatic pressures caused by World War II. Wheaton also had women faculty members from the nineteenth century onwards, including women teaching Bible and theology. Again, Harvard University hired its first tenure-track woman faculty member in 1947 at the earliest—and that is to count someone whose main assignment was to women-only courses (a category that Wheaton has never had). Dr Rebecca Price, the chair of Pioneer Girls board from its founding in 1943 to 1970, therefore also modeled a very different kind of life path to which a girl could

aspire. When she joined the Wheaton faculty in 1936 she already had a PhD from New York University. Her master's degree was from Biblical Seminary and she was serving on its faculty when Wheaton recruited her. She would go on to teach at Fuller, another evangelical seminary. Once again, this evangelical openness may be contrasted with the exclusion of women in theologically liberal and mainline contexts. Harvard Divinity School, for example, did not even admit women students until 1955, let alone women faculty members. It is important to emphasize that Dr Price was teaching men as well as women in a completely unisex curriculum. Dr Howard Hendricks, a distinguished professor at as theologically conservative a place as Dallas Theological Seminary, recalled unapologetically regarding Price's teaching at Wheaton: 'Her course in Mark[']s Gospel] changed the whole direction of my life.'[57] This openness even moved into the area of ordained Christian ministry. When the Revd Jean Marjorie Smith Neely joined the Pioneer Girls full-time staff in 1944 as its first field representative, she had already been an ordained evangelical minister for over two decades.[58] This may be contrasted with the first ordination of a woman priest in the Church of England happening in 1994. It was not uncommon for Pioneer Girl staffers to be asked to preach in local churches and the women missionaries sponsored by Pioneer Girls also preached and taught both at home and abroad. Joan Killilea spent a brief period in Britain on her way to the mission field. Her preaching in England include a sermon in Birmingham on Ezekiel 22:30, 'And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it' Working on her skills of cultural adaptation, she chose as the title for this sermon a phrase she had been hearing since she had arrived in the country: 'Mind the Gap' [59]

Many women testify to the liberation that they found through Pioneer Girls.[60] Alison Short contributed an article entitled, 'Here's What It Did for Us', to the Pioneer Girl publication, *Perspective*, in 1976. It is ostensibly condensing thoughts from her journal, but this might be a literary conceit. Anyway, here is her summary for the year 1959:

> In the first fifteen years of marriage, most of my women acquaintances seemed to be absorbed with the price of butter or the way to fold a diaper. I was starved for the society of thinking people. It seemed my church and my community expected me to be content with *Kirchen-Kuchen-Kinder*. I was discontent. Men seemed to be so much more interesting and to have room in their lives for unlimited growth. But by now I had met a large number of women with live, active, creative minds. Is there something about Pioneer Girls that draws such women?[61]

Writing in 1969, Shirley McKay reminisced about what volunteering with Pioneer Girls meant to her in the late 1950s. She claimed in a pattern Wini Breines would recognize well: 'I was newly married and frustrated because now I felt I could never go to school and study the things I should have studied.' For McKay, however, Pioneer Girls provided an outlet and a sisterhood of stimulating relationships: 'I began to hope that I had found a place where I might fit.'[62] Phyllis Acken, who had a degree in anthropology from Wheaton, and was on staff with Pioneer Girls 1948-50, remembered: 'I was proud of the fact that it was a woman's world where important work was being done.'[63] In fact, Pioneer Girl leaders have frequently argued that their organization has always reflected positive traits that are generally undermined when men set the tone. Marilyn Justus Schneider, in her analysis of the organization, articulated an assessment that is often made by Pioneer Girl leaders:

> We see in this study that in Pioneer Girls' first thirty years, the women who led the organization consciously chose a leadership structure that differed from the hierarchical structure of the similar boys program, Christian Service Brigade, which was led by men. The Pioneer Girls structure, in contrast, seemed more conducive to the development of egalitarian relationships among staff and a sense of belonging to a sisterhood.[64]

Even Pioneer Clubs today—an organization for boys as well as girls—still has as one of the 'unique features' of its program that it is 'noncompetitive', emphasizing 'cooperation rather than competition' (a value that, in private conversation, Pioneer Club leaders tend to contrast with the nature of Awana clubs).[65]

Sharpening a pro-women viewpoint, contrasts with men are sometimes made explicit. Barbara Peterson remarked in regards to working for Pioneer Girls: 'for those of us who had worked in male-dominated situations, it was a gift to be able to think about the job to be done instead of how to please the assorted bosses who must not be threatened by too forceful a woman.'[66] In the biography of Killilea published by Pioneer Girls, we are told with relish this anecdote regarding her work for her local Baptist church: 'She also helped to paint the parsonage and when the men hesitated to climb up to the peaked gable, Joan herself mounted the ladder to finish the job.'[67] In 1947, Virginia Aamodt, the West Coast Field Representative, came to Chicago to help out at the national headquarters during a staffing shortage. When she had trouble opening a stuck window, she went across the hall to the offices of the Christian Service Brigade and asked one of the men on their staff to help her. When the long-term Pioneer Girl staffers at headquarters heard of this

incident, they were outraged and rebuked her. From then on, she got the message: 'We take care of ourselves.'[68]

Indeed, Carol Erickson, the architect of the program, recalled that she chose the pioneer theme because she 'wanted to focus on the development of girls into women with a sense of self-reliance' [69] Eunice Russell Schatz explained how Erickson herself embodied this:

> The program Carol developed came out of her own vision and experience—that of a young woman who planned to become a doctor, who prided herself on learning to fly a plane during her last two years of college, who came alive in nature and in learning the skills necessary for survival and independence, and who loved life.[70]

The working out of this commitment can be witnessed in the 1948 *Trail Book*. All the achievements regarding domestic tasks notwithstanding, it consistently goes out of its way to defy gender stereotypes. When the wild west wagon trains are discussed, the *Trail Book* pauses to observe in passing that we have historical records which reveal that women were also charioteers, that is wagon drivers. Even more explicit:

> The pioneer women who helped to settle this country were successful because not only could they do all the homemaking tasks that were commonly expected of them but also they could do many of the heavy, outdoor jobs that required skill and strength.[71]

The history of girls is written back into the drama of America: 'Do you know who is said to be the first person to scamper out of the Mayflower when it landed on Plymouth Rock? It was a Pilgrim girl by the name of Mary Chilton.'[72] A whole range of women in Christian ministry are put up as examples for the girls ranging from Betty Stam, a missionary martyred in China, to Pandita Ramabai, an Indian social reformer who worked to improve the lives of girls and women. Beyond Christian ministry, girls were invited to see possibilities for how to live in the stories of a range of women including the scientist Marie Curie, the writer Louisa May Alcott, and the founder of the Red Cross, Clara Barton. While it is true that Boy Scouts were not learning all the domestic arts that Pioneer Girls were, the salient point for this study is that there is no Boy Scout activity that Pioneer Girls deemed inappropriately masculine. Here is the introduction to the woodcraft achievement:

> The art of making useful and attractive things from wood is often thought to be the specialty of men, and so boys study woodworking in school. But girls can also learn to handle the hammer and saw, the chisel and plane and carving knife.[73]

In order to help with the handy girl badge, the organization 'highly recommended' that the girls read an article on using tools from *Boys Life Magazine*.[74] The nature badge included this activity: 'Make an insect collection of at least 25 specimens' It also gave the girls tips on the best way to kill them.[75] The aeronautics badge was: 'An achievement in which a girl learns the terms used in flying, the parts of a plane, and does some research in aeronautics.'[76] There were achievements in journalism, photography, radio, sports, and much more. At camp, activities for the girls included archery and even riflery. A 1944 newsletter presents as a heroic model a girl who stood up to her father. This parent did not want her to go to her Pioneer Girl club and did not think she was capable of taking on the leadership position of being her club's pilot: 'And Helen dared to attend the meeting in spite of him. Perhaps this youngster's God-given courage will be the means of winning her father to the Lord.'[77] In 1959 appeared the Pioneer Girls Adventure Series. This was a Nancy Drew-style succession of mystery novels with two Pioneer Girls bravely confronting evil and danger at home and abroad. Titles included *Pioneer Girls and the Mystery of Oak Ridge Manor*, *Pioneer Girls and the Secret of the Jungle*, and *Pioneer Girls and the Mysterious Bedouin Cave*.[78] In short, Pioneer Girls was a program that envisioned many possibilities for a woman's life and construed a useful skill set for her in broad terms.

It would be amiss to discuss a Christian youth movement without hearing the voices of youth themselves. These are difficult to recover, however, as the ones that have survived are those that have made it into the records of the organization and therefore are approved and welcomed ones. It should be said first of all that the organization began as a Christian youth movement in two senses for the founders and leaders were also youth. The first director of the organization was a teenager. The early clubs and camps were staffed almost exclusively by Wheaton College students, that is, women aged 18–21. The voices that we have of the girls themselves are usually retrospective. Eunice Russell Schatz, for example, recalled how much her camp experience meant to her in her mid-teens in the 1940s: 'when the camp director approached Nancy and me to ask us to stay on [for an additional week of camp] as junior kitchen aides, we were hysterical, crying and laughing and hugging each other and thanking God!'[79] Lorraine Mulligan recalled that as a teenager she appreciated camp Cherith as a place where she could take a break from the dynamics created by the presence of boys: 'I could relax and be a friend to other girls instead of a competitor.'[80] A teenage girl wrote to the *Hitchin' Post* in 1949 to testify that Pioneer Girls 'has taught me leadership' [81]

Pioneer Clubs today is still as evangelical, evangelistic, and conversionist as it ever was, but the other possible lines of critique outlined at the start of this paper it would appear have otherwise been erased. Even the practice of setting aside money for missions and sponsoring missionaries is now gone. The

patriotism has all been removed as well, and the *Trail Book* is written to be equally appropriate for either a Canadian or an American without even special national subsections. The rank of 'Colonists' has been changed to the innocuous 'Challengers' The program is now for boys as well as girls, and the current *Trail Book* is completely gender neutral: every activity is written so as to address equally well a group entirely made up of boys or girls or a mixture of both. It is possible there have been losses as well as gains in all this progress.

It is fitting, however, to let a Pioneer Girl have the last word. In a stunning tribute to the impact that Pioneer Girls could have on a youth's life, over fifty years after the fact Helen Becker recalled with undimmed enthusiasm what her time as a club member in the middle of the twentieth century meant to her:

> I told my husband and children I was fortunate to have had exciting teenage times that most kids will never have—meeting all those Wheatonites and hearing their testimonies, and learning what Christianity is all about. Pioneer Girls was one of the richest experiences I ever had. I could never repay all those who helped me through my difficult teen years.[82]

Endnotes

[1] Winni Breines, *Young, White, and Miserable: Growing up Female in the Fifties*, Chicago: University of Chicago Press, 1992. I am grateful to students in my 'History of Evangelicalism' seminar for helping with the research for this project: Laura Powell, Mike Vazquez, and especially Sarah Jay and Derek Keefe (who, as my research assistants, did double duty). I am also grateful for the assistance of Paul Ericksen, the director of the Archives of the Billy Graham Center.

[2] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 77

[3] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 160.

[4] This looms large in a Pioneer Girls novel written by a staffer, Alison Fowle Short, Pearls and a Pilgrim, Chicago: Moody Press, 1959. He is a sample of a series of such passages: 'With sudden insight and tenderness she knew what the pretty table must mean to Helen—a glimpse into a better world.' (p. 93)

[5] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, pp. 11, 18.

[6] Jon Pahl, Youth Ministry in Modern America: 1930 to the Present, Peabody, Massachusetts: Hendrickson, 2000, p. 138.

[7] Pioneer Girls have hitherto never been the subject of a scholarly publication. A whole string of academic theses, however, have been written on the organization (some of these are cited in subsequent notes).

[8] Its website is www.csbministries.org (I accessed it on 28 December 2005).

[9] Eunice Russell Schatz, The Slender Thread: Stories of Pioneer Girls' First 25 Years, Mukilteo, WA: WinePress Publishing, 1996, p. 3. The story was retold over

in over in official Pioneer Girl publications, only without giving the girl's name: see, for example, Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1956, p. 26.

[10] Betty Whitaker to Louis Thiessen, 31 July 1945, Pasadena, California. Box 1, Collection 265, Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[11] Schatz, Slender Thread, p. 43.

[12] Paul H. Heidebrecht, *God's Man in the Marketplace: The Story of Herbert J. Taylor*, Downers Grove: InterVarsity Press, 1990, especially pp. 57, 80.

[13] For an academic study of Taylor and three of these organizations —Youth for Christ, Young Life, and Inter-Varsity Christian Fellowship (in the United States)—see, Bruce L. Shelley, 'The Rise of Evangelical Youth Movements', Fides et Historia, XCIII, 1 (January 1986), pp. 47-63.

[14] Sara Anne Robertson, "A Description of Pioneer Girls: An International Religious Club Program", DEd thesis, Northern Illinois University, 1977, p. 26.

[15] 'North American Development', Pioneer Girls Log, February – March 1960.

[16] '77 Update, Wheaton, Illinois: Pioneer Girls.

[17] Christ in Every Aspect of Life: Annual Report 2005, Wheaton, Illinois: Pioneer Clubs. 2005.

[18] Schatz, Slender Thread, p. 107

[19] Schatz, Slender Thread, pp. 101-02.

[20] Rebecca Russell Price, 'Application for Appointment' (to the Wheaton College Faculty), 22 April 1936. Rebecca Russell Price Personnel File, Wheaton College Archives, Wheaton College, Wheaton, Illinois.

[21] D. W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, London: Unwin Hyman, pp. 2-17

[22] 'Constitution of Pioneer Girls' (handwritten note on it says 'probably 1944 or 1945'). Box 1, Collection 265, Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[23] 'By-Laws of the National Camp Council of Pioneer Girls, 1957' Box 1, Collection 265, Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[24] 'Constitution of Pioneer Girls, 1962' Box 1, Collection 265, Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[25] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 86.

[26] 'Hints on Writing Letters to Missionaries', Waggin' Tongue, January 1960.

[27] Schatz, Slender Thread, p. 180.

[28] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 59.

[29] Schatz, Slender Thread, p. 254.

[30] Schatz, Slender Thread, p. 22.

[31] Schatz, Slender Thread, p. 42.

[32] Schatz, Slender Thread, pp. 175-6.

[33] For a discussion of Fuller Seminary in particular and the new evangelicalism in general, see George Marsden, Reforming Fundamentalism: Fuller Seminary and

the New Evangelicalism, Grand Rapids: Eerdmans, 1987

[34] Girl Scout Handbook for the Intermediate Program, New York: Girl Souts, 1940 (reprinted 1943), pp. 444-71.

[35] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, pp. 46, 102-03.

[36] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 54.

[37] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 160.

[38] Their website is www.awana.org (accessed on 30 January 2006).

[39] The policy is presented as still in force in a 2002 work of reference: Randall Balmer, Encyclopedia of Evangelicalism, Louisville, Kentucky: Westminster John Knox, 2002, p. 39. I have taken the 1995 date from website discussions and the sense that it is still an informal guideline from a comment made on 15 July 2005 on the Awana Forum (www2.awana.org accessed on 30 January 2006).

[40] 'Church Registration Book (original)' Folder 6, Box 1, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[41] Schatz, Slender Thread, p. 108.

[42] Virginia Anderson, *A Restless Redhead and God*, Wheaton: Pioneer Girls, 1968, p. 48.

[43] Anderson, A Restless Redhead, p. 47

[44] Guiding Girls in the Pioneer Girls Program, Wheaton, Illinois: Pioneer Girls, 1960, p. 22. It is clear from numerous anecdotes that this had been the approach of clubs long before 1960, but this is a source where it is spelled out as policy. Folder 9, Box 3, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[45] Schatz, Slender Thread, p. 145.

[46] Handbook for Boys, New Brunswick, New Jersey: Boy Scouts of America, 1948.

[47] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 91.

[48] Girl Scout Handbook for the Intermediate Program, New York: Girl Souts, 1940 (reprinted 1943), p. 597

[49] Virginia Anderson, *A Restless Redhead and God*, Wheaton: Pioneer Girls, 1968, p. 149.

[50] Handbook for Girls, Wheaton: Pioneer Girls. There is no date, but the text was clearly produced on a typewriter. Folder 30, Box 3, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[51] 'Constitution of the Pioneer Girls' A handwritten notation says that this is the earliest constitution and that it was from 'probably 1944 or 1945' It seems to me that they would have needed a constitution in order to incorporate, however. Box 1, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[52] Schatz, Slender Thread, p. 160. The company website cites the 1949 Pendleton jacket, a sensation which became a classic, as a highlight in its long history: www.pendleton-usa.com (accessed on 3 February 2005).

[53] Schatz, Slender Thread, p. 176.

[54] Hitchin' Post, May 1951, Folder 18, Box 2, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[55] See the article entitled, 'Career Girls', Hitchin' Post, January 1951, Folder 17, Box 2, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[56] An influential study which has perpetuated the assumption that evangelicalism was particularly oppressive to women is Betty A. DeBerg, Ungodly Women: Gender and the First Wave of American Fundamentalism, Minneapolis: Fortress, 1990; a general study which has not received the attention by other scholars it deserves and which reinforces the interpretation being offered in this article is Janette Hassey, No Time For Silence: Evangelical Women in Public Ministry around the Turn of the Century, Grand Rapids: Academie Books (Zondervan), 1986.

[57] Jean Hansen, 'The Life and Contributions of Dr. Rebecca R. Price', typescript of a 1970 speech attached to a letter from Joe Miles to Herbert J. Taylor, 1 February 1974, Folder 4, Box 86, Collection 20. Herbert J. Taylor Papers, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[58] Schatz, Slender Thread, p. 106. I have not been able to discover the denominational (or non-denominational) context of her ordination.

[59] Virginia Anderson, A Restless Redhead and God, Wheaton: Pioneer Girls, 1968, pp. 95-96.

[60] This theme has also been advanced in a master's thesis which is more interpretative than its title would indicate: Marilyn Justus Schneider, 'Pioneer Girls: A History of the First Thirty Years, 1939-1969', MSEd, Northern Illinois University, 2002.

[61] Alison Short, 'Here's What It Did for Us', Perspective, Winter 1976, pp. 8-11

[62] Schatz, Slender Thread, p. 244.

[63] Schatz, Slender Thread, p. 127

[64] Marilyn Justus Schneider, 'Pioneer Girls: A History of the First Thirty Years, 1939-1969', MSEd, Northern Illinois University, 2002, p. 137 Dr Zondra Lindblade, who has been involved in the organization from being a club member and camper as a girl to continuing on the board even in her retirement and who even served as acting executive director of Pioneer Girls for a while during the early 1960s, made this same point in an interview with me on 28 December 2005, Wheaton, Illinois.

[65] www.pioneerclubs.org (accessed on 3 February 2006).

[66] Schatz, Slender Thread, p. 259.

[67] Virginia Anderson, *A Restless Redhead and God*, Wheaton: Pioneer Girls, 1968, p. 60.

[68] Schatz, Slender Thread, p.119.

[69] Schatz, Slender Thread, p. 24.

[70] Schatz, Slender Thread, p. 24.

[71] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, pp. 21-22.

[72] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 35.

[73] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 116.

[74] Colonist Program Idea Book 2 (circa 1959), Folder 14, Box 5, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[75] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 122.

[76] Pioneer Girls Trail Book, Chicago: Pioneer Girls, 1948, p. 160.

[77] Pioneer Girls Newsletter, February 1944. Folder 3, Box 2, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[78] I have to hand Bernard Palmer and Marjorie Palmer, Pioneer Girls and the Secret of the Jungle, Chicago: Moody Press, 1962. The back cover reassures potential readers that the series is 'Approved by the Pioneer Girls National Headquarters'

[79] Schatz, Slender Thread, p. 62.

[80] Marilyn Justus Schneider, 'Pioneer Girls: A History of the First Thirty Years, 1939-1969', MSEd, Northern Illinois University, 2002, p. 40.

[81] Hitchin' Post, April 1949, Folder 17, Box 2, Collection 264. Pioneer Ministries, Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois.

[82] Schatz, Slender Thread, p. 66.

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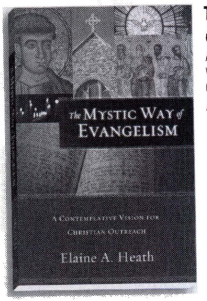

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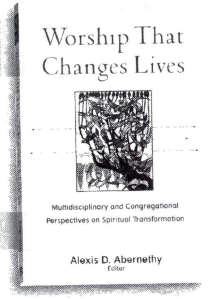

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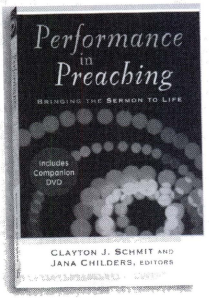

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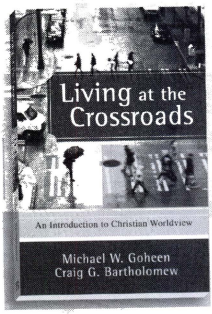

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David H. Wenkel

Imprecatory Speech-Acts in the Book of Acts

Abstract

Theologies of prayer in Acts have long neglected imprecatory prayers or curses as integral to the theological agenda of Luke. This article seeks to survey the instances of imprecations in Acts to determine how they function as speech-acts. The article makes two conclusions about imprecations in Acts based on the survey. First, imprecations identify the true People of God in the midst of competing claims. Second, imprecations reveal how one can participate in the salvific work of God.

Keywords: prayer, curse, imprecatory, imprecation, Luke, Acts, People of God, salvation

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Imprecatory prayers are not unique to the Judeo-Christian scripture and are commonly defined as a prayer of cursing so that evil would befall another person.[1] They are challenging for the Christian tradition on several levels. While imprecations have long been recognized as existing in the New Testament, they are rarely integrated into biblical theologies of prayer on either a text or canonical level. With regard to the book of Acts it is particularly true that theologies of prayer lack interaction with imprecations. If cursing or imprecations are discussed it is not always clear what they are accomplishing or how they function in the larger narrative framework.[2]

There are several approaches to dealing with the problem of imprecations in the New Testament. One approach places imprecations under a rubric of the changes within the epochs in salvation history. Specifically, imprecatory prayers (especially those in the Psalms) are dismissed vis-à-vis a relegation of them to the economy of the Mosaic Law. Alternatively, when imprecatory prayers are considered within the New Testament the focus is heavily weighted on their role in the book of Revelation as a future event. The emphasis on their role in the past or the future may be partially to blame for the lack attention given to them in Lukan studies.[3]

The methodology used in this study involves three distinct criteria. The first criterion is that an imprecatory prayer must be an invocation that is addressed or directed to God.[4] The second criterion is that New Testament imprecations do not necessarily have to contain a high level of specificity about how the curse will be carried out. Imprecations may contain explicit prayers or quotations of them but they can also contain curse elements such as a hypothetical situation.[5] Another criterion seeks to detect imprecations by noting where there is a withholding of intercession or blessing.[6]

This is problematic if it stands by itself because it is unsound to make conclusions about a speech-act based on silence or a lack of contrary evidence. It is possible that the withdrawing or withholding of something can contain an element of cursing, but only where an explicit statement is made along with it. The third and last criterion is that the invocation "must contain a request that one's enemies or the enemies of Yahweh be judged and justly punished."[7]

A perusal of secondary literature indicates that a lacuna exists in New Testament studies regarding imprecatory prayers and curses outside of Revelation. This study seeks to address this lacuna by asserting that not only

does the Book of Acts contain imprecatory speech-acts, but these imprecations contribute substantially to the author's theological agenda. Rather than creating an approach to New Testament imprecations that smoothes over unique theological contours, an imprecatory speech-act should be seen as performative language; it is *doing* something.

An important presupposition for this study is that Luke-Acts presents a progressive unfolding of the People of God who share in the history of redemption as begun in the Genesis narratives.[8] Those who would have read/heard the imprecations of Acts would have heard it within this co-text as well as within the context of the life of the newly established church. Acts is not only the second volume that follows the gospel of Luke; it is also a continuation of God's revelation in the same vein as God's covenant history.

When we speak of Luke doing something with imprecations as speech-acts we mean that the author of Acts uses imprecatory speech-acts as a means of establishing the identity of the true people of God. The thesis presented here is in concert with what has already been established in Acts but seeks to make a modest adjustment by applying it to imprecations or curses. With regard to salvation in Acts, imprecations are "1) a means by which God's aim is disclosed and discerned, and 2) the means by which people get in sync with and participate in what God is doing."[9]

II. Peter's Curse of Judas in Acts 1:20

The first imprecatory speech-act is a "curse"[10] that occurs almost immediately in the narrative as Peter recounts the fulfillment of Scripture in the betrayal of Judas in Acts 1:20. The two imprecations are quoted from the Psalms: Psalms 69:25 (68:26 LXX) is quoted as, "May his camp become desolate and let there be no one to dwell in it" and Ps 109:8 (Ps 108:8 LXX) is quoted as, "Let another take his office."[11] There are some variations from the LXX but they are minor in scope.[12] The quotation of Ps 68:26 is modified from the plural "may their camp be a desolation" (αὐτῶν) to the singular in application to Judas, "may his camp become desolate" (αὐτοῦ). When quoting from Ps 109:8, Luke uses the imperative (λαβετω) over the LXX's optative (λαβοι).[13] This imperative is significant because it reflects the Koine style of imprecation.[14]

This curse is significant because it begins a pattern of imprecatory speech-acts that are integral to key texts that support the narrative. Joel Green notes that Judas recalls the Genesis narrative of the "earlier Judas" or Judah who sells his brother (Gen 37:27) in parallel to the way Judas sells Jesus.[15] Thus, the imprecation functions as the link in the narrative that creates continuity with the story of Israel.

This narrative could be described as negative because it uses a curse to identify who is not of the true People of God. The curse functions as an

identifier of those who are true People of God because those "who reject God's salvation align themselves with Judas and turn aside from their heritage with the twelve tribes of Israel."[16] But it could also be described as positive insomuch that it creates a void of blessing and a sense of anticipation in the narrative with the curse of desolation and indigence. This will soon be contrasted and the void met by the "times of refreshing" (3:20) where there will be blessing instead of cursing for those who follow Jesus.

It seems almost irrational to curse Judas after his death, but as Witherington points out, this is not about Judas' death per se but about the fulfillment of Scripture in replacing him.[17] But *contra* Witherington, it does not seem to be that an *apologetic* for Judas' death is being presented by citing the Old Testament imprecations.[18]

Indeed, if the imprecations from the Old Testament are really a "warrant"[19] for appointing a replacement, their brevity, especially the second quotation, seems to make them rather weak. To see no warrant in the second citation would certainly be an overstatement but it also is an overstatement to understand these speech-acts as primarily a *defense* of his replacement. It is better to see this as an imprecatory declaration against Judas who betrayed the Son of Man (Lk 22:47; compare Matt 26:24; Mk 14:21).

Reading the curse as a part of the author's process of creating a theological unit produces different results than reading it as a *defense* of replacing Judas. What the author of Acts is doing is using an imprecatory speech-act to highlight what God is doing in revealing who the true people of God are. Klauck describes this theologically as the creation of the "kernel of the first community" who would be "guaranteeing and handing on to future generations everything that had happened from the baptism of Jesus until his apparitions after Easter."[20] Kurzinger argues in line with the thesis that the identity of the true people of God is involved, stating that Judas is "a representative of all the enemies of the Kingdom of God."[21]

This account functions beyond that of proof or defense, it is part of a developing ecclesiology. The purpose of the *ex post facto* imprecation is to highlight that it is God who has made Judas' habitation desolate and God who has said that another must take his place. This reading can be supported by the emphasis placed on explaining the casting of lots. Although there are textual variants for v.24 (προσευξάμενοι εἶπαν [they prayed and said ˆπροσευξάμενος εἶπεν [he prayed and said]) that indicate that Peter may have acted alone in praying, both variants locate the ultimate result upon God's choice.[22]

III. Peter's Curse of Simon The Sorcerer In Acts 8:20

A second imprecatory curse in Acts occurs when Peter responds to Simon the Sorcerer's desire to purchase the power of the Holy Spirit.[23] Some have

argued that this is the only genuine instance of imprecation in the Lukan corpora.[24] Peter's curse in 8:20 states, "May your silver perish with you, because you thought you could obtain the gift of God with money." The fact that the optative mood is used supports the classification of imprecation: "may it be to destruction!" (εἴη εἰς ἀπώλειαν).[25] The Greek construction in verse 22 "if it is possible" (εἰ ἄρα ἀφεθήσεταί) is conditional but the use of ara indicates a strengthened doubtfulness about his repentance.[26]

A lexical parallel with the earlier imprecation against Judas likely demonstrates a parallel theological intention.[27] In Acts 1:17 Peter states that Judas had previously received a "share (κλῆρον) in this ministry." Peter uses similar language against Simon in 8:21 by declaring that, "you have neither part nor lot (κλῆρος) in this matter." In both cases the theological issue at stake is participating and sharing in what God is doing.

The imprecation indicates continuity with the Old Testament model of justice and supports Day's thesis that New Testament imprecations and curses are theologically rooted in the Torah's principle of lex talionis (Deut 19:16-21) and ultimately the Abrahamic Covenant's parallelism of blessing and cursing (Gen 12:2-3).[28] Day also notes that conditionality reflects the theological tradition of imprecations in the Psalms.[29] However, Day's thesis must be held with qualification. The principle of lex talionis and the parallelism of conditional blessing can only be connected to Deuteronomy and perhaps the Psalms vis-à-vis broad literary patterns. Nevertheless, the conditional nature of the imprecations is arguably a faint echo of the Old Testament pattern of cursing and blessing that Luke would have been drawing from.

In verse 20 it is clear that it is because (ὅτι) Simon's action involved both the "gift of God" (the Holy Spirit) and money that his punishment will consist of destruction of himself and his silver. Of course, his punishment would be just if it simply involved Simon himself, but Peter's indication that his silver should also perish indicates an intention to demonstrate parity between the sin and its punishment.

The conditionality of the imprecation raises the issue of continuity and discontinuity with the first imprecation in Acts 1:20. Whereas the first imprecation in Acts 1:20 was unconditional, it is also given *ex post facto*, this is the first imprecation that is conditional (8:22) and it is the first spoken against one who is living. Because the first imprecation was against Judas, who was already dead there was no need for any conditionality. For this reason, it would not be proper to see conditionality as a criterion that would set this apart from the first imprecatory speech-act. The fact that the ultimate fate of Simon is nebulous points to an authorial intention that prioritizes the need for the reader/listener to repent over giving a history of Simon per se.[30]

The introduction of a tradition of conditional imprecation highlights its theological use: God is drawing men to himself through the preaching of

the gospel but he requires that their hearts be right with God (v.21) and they repent (v.22). The imprecation is the means by which Luke can draw attention to God's aim while demonstrating how a person can enter into what God is doing. Within the flow of narrative in chapters 8-11 this curse against Simon the Sorcerer is crucial to the larger context "that articulates God's initiatives in enlarging the community and the believers' reactions."[31]

IV. Paul's Curse of Elymas the Magician in Acts 13:10-11

A commonly cited passage from Acts that reflects imprecatory language or a curse is 13:10-11.[32] Parson cites this particular passage when he states, "In certain rare cases it may be acceptable for believers today to pray for God to defeat those who oppose his Kingdom's work – if they do not repent."[33]

In this passage, the author recounts how Paul (Saul) addressed Elymas the magician who was a "Jewish false prophet" (13:6). Paul's imprecatory statement in 13:10-11 should be understood as containing both the declaration of Elymas' true identity as well as the curse: "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? [11] And now, behold, the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time."

Dibelius states that this curse and accompanying miracle has one "effect: the proconsul confesses belief in Christ."[34] But this narrative accomplishes more than the goal of pointing to the reason for the proconsul's confession of faith. Another intention behind this narrative is to demonstrate the Holy Spirit's power to identify who is a member of the true People of God. As Squires states, this speech draws lines "between the devil and the Spirit-filled agents of God."[35] The use of the names Bar-Jesus and Elymas for the same individual is indicative that there is a need to prove who is truly an agent of God. As a Jew, Elymas would have known the laws against magic in Deut 18:9-14 – an act that would have brought about covenant curses upon Israel.[36] The one who claims to be a son of Jesus/Joshua (13:6) is revealed by means of the imprecation to be a "son of the devil."[37]

The phrase "hand of the Lord" in verse 11 is a distinctly Lukan expression that is used elsewhere in passages such as the creation of the world (7:50) and the growth of the church at Antioch (11:21).[38] This anthropomorphism is a common Septuagintal way of expressing "God's action in history" and is connected with the divine plan and purpose in Isa 14:24-7 [39] Thus, the very words of the imprecation are closely linked with the divine hand that reveals the purpose and will of God. To the reader/hearer in the ancient milieu the narrative would be compelling: those who desire to participate in God's salvific actions must believe.[40]

V. Paul's Curse of Ananias in Acts 23:3

The next imprecation in Acts is from Paul against the high priest Ananias during his standing before the Sanhedrin (23:3).[41] Whereas earlier Paul addressed the people in Aramaic (21:40; 22:2), here he delivers his imprecation in Greek for the benefit of the Roman commander.[42] Marshall notes his agreement with Haenchen that this account functions in the narrative to demonstrate that Paul was unlikely to get justice from the Sanhedrin.[43] His interjection, "God is going to strike you, you whitewashed wall!" begins with the infinitive tu,ptein for emphasis and does indicate indignation, but this alone is insufficient as a description of the speech-act.[44] The force of this Greek construction (τύπτειν σε μέλλει ὁ θεός) makes a compelling case to side with Laney and Marshall in calling this an imprecation or curse.[45] Conzelmann cites this as an instance of a curse-formula (Φλυχηφορμελ).[46]

In addition, Paul is probably alluding in part to the covenant curses (Deut 28:22) where God will strike Israel for their disobedience. [47]

The rest of Paul's rhetorical question for Ananias reinforces the thesis that the imprecations of Luke-Acts function as a marker of the true People of God over and against those who claim to be but demonstrate otherwise. His question in v3, "Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?" is designed to illustrate the hypocrisy and false nature of Ananias' religion – he is really a lawbreaker. It has been argued that Paul's proclaimed ignorance of Ananias' office as high priest in v5 (I did not know, brothers, that he was the high priest) as being an ironic statement, perhaps proving that Paul does not even recognize him as a Jew.[48] But this seems unsupportable from the text and as Willimon points out, he addresses the council as "brothers" (23:1).[49] Thus, it seems best to understand that Paul was truly ignorant of Ananias' office.

More important is Paul's next statement after those standing near him question his interjection in v 4. He responds in v 5, "I did not know, brothers, that he was the high priest, for it is written, 'You shall not speak evil of a ruler of your people.'" This is a quotation from Exodus 22:28 (22:27 LXX), "You shall not revile God nor curse a ruler of your people." The Hebrew word ארר is the same word used in the prohibition against cursing one's parents (Exo 21:17).[50] Whether Paul's words were prophetic or not of Ananias' impending death, it is clear that he understood himself as declaring or praying that God would or will strike him.[51]

This imprecation is distinctive in that it contains as a specific declaration that God would or will strike Ananias.[52] Clearly, God is the one who will revenge the injustice done to Paul. Although Paul rescinds his comment, the imprecation retains its ability to define those who are truly of God. It demonstrates that the leader of the Sanhedrin, who would represent the whole group's claim to be true Israelites and mediators of God's justice, was

really a "whitewashed wall," an enemy of the true People of God. Barclay thinks that this refers to the whitewashed wall of a tomb that made one ceremonially unclean (Num 6:11, 19:11).[53] Thus, Paul is describing the high priest as unclean. Marshall thinks that this is an echo of Ezekiel 13:10-14 and 22:28 that uses whitewash as a metaphor for a false support applied to wall structure, demonstrating that the high priest is subject to sudden failure.[54]

The reference to God striking Ananias in Acts 23:3 certainly makes Marshall's case stronger. A faint literary echo from the covenant curses of Deuteronomy 28:22 "the LORD will strike you" (πατάξαι σε κύριος) can be seen in Paul's imprecation of Acts 23:3 "God is going to strike you" (τύπτειν σε μέλλει ὁ θεός).

The explanatory aside in Acts 23:8 is evidence that this imprecation is part of a wider intention to disclose God's aim of defining the true People of God.[55] The reader of Luke's two volume work would already have read that the Sadducees deny the resurrection (Luke 20:27), and this fact is reiterated here because of its implications for the cornerstone doctrine of the resurrection of Jesus.[56]

VI. Paul's Curse of Israel in Acts 28:25-28

The *questio vexata* regarding Acts 28:25-28 is determining what Paul is doing or what act he is performing when he quotes Isa 6:9-10. Mills argues that this is "stern rebuke" intended to "place blame directly on the nation" of Israel.[57] However, he also states that this rebuke "ends in judgment on Israel."[58] Bock cites this text as serving "to explain how Israelite unbelief should not be a surprise but reflects a divine pattern of either Israel's or humanity's response to God."[59]

Lincoln cites this passage as primarily a text to justify Paul's "decision to turn from the Jews to the Gentiles."[60] Bruce states that Luke is using Isaiah prophetically.[61] Lastly, Lüdemann avers that Luke uses Isaiah to give assurance that the gospel is going to the Gentiles.[62] None of these descriptions (rebuke, explanation, justification, adumbration, assurance) seems completely adequate to describe Paul's speech-act in quoting Isaiah.

Another way of describing Paul's speech-act is a curse, which is the same description that Calvin gave of the text of Isaiah.[63] Marshall approximates this view when he states that Paul is uttering the words "as a condemnation."[64] Yet, Pao notes that in the LXX the use of ga.r in Isa 6:9 shifts the focus away from God as the agent of condemnation and tones down the force – and this minor emendation is kept in the quotation in Acts 28:26-27 [65] While the tone of the LXX is retained, the quotation should be understood as climatic in the narrative.

At this climactic point in Acts 28:25, Paul states those Israelites who heard his speech are identical to the Israelites, "our fathers" (πατέρας ὑμῶν), who

fell under the covenant curses of Isaiah. Haenchen notes that parallel passages that cite Isa 6:9f demonstrate that the Hellenistic community understood such speech-acts "purely as God's judgment of rejection."[66]

The location of this speech in the narrative is crucial to understanding what Paul is doing with this Isaianic quotation. At points in the narrative, there are indications that the Sadducees were more hostile than the Pharisees were. Such an intention may be present in passages such as Acts 5:17 where Luke clearly labels the high priest and the Sadducees as those who were filled with the most jealousy. Likewise, Acts 23:8 shows the Pharisees in a more favorable light because they acknowledge the resurrection, angels, and spirits. The fact that earlier passages make the division between Pharisees and Sadducees explicit may give significance to the fact that the context of the imprecation in Acts 28 does not specify which party is in view.[67]

This particular speech in Acts 28 complements the imprecation against Judas in Acts 1:20.[68] The use of the imprecation in Acts 1:20 and in Acts 28:25-28 both function as points in the narrative that reveal the will of God and establish how one can participate in God's creation of the faithful community. Whereas the imprecation in Acts 1:20 used the casting of lots to make explicit the sovereign working of God, the imprecation in Acts 28:25-28 comes at the climax of the narrative which began with the invocation "let the will of the Lord be done."[69] This is the point where a definitive identification is made of whether the Jews would constitute the people of God en masse.

VII. Conclusion

This study posited the thesis that imprecatory speech-acts or prayers are a means of establishing the true People of God. The imprecations display God's will to identify those who belong to his people but also to establish how those who read/hear can enter into God's salvific actions. One important conclusion established by this study is that imprecations are only spoken against those who have some connection to the nation of Israel or the church: Acts 1:16 identifies Judas as the disciple who was connected with Jesus, Acts 8:13 identifies Simon as one who believed, Acts 13:6 identifies Elymas the magician as a Jewish false prophet, Acts 23:3 identifies Ananias as one knowing the law of God, and Acts 28:19 identifies those who fall under the curse as being Jews. During this epoch of transition, there is a need to determine whether those who claim to be true descendents of the People of God through Israel truly are and whether those who claim to be members of the church truly are. This conclusion supports the thesis that imprecatory prayers or curses function as a way to establish identity. Imprecatory prayers are never spoken randomly against Gentiles or against those who are easily identified as being apart from Israel or the Church.

The conclusion that all the imprecations in Acts are against those who need to be distinguished from the true People of God is relevant to the second conclusion that the imprecations are the means by which people can understand how to participate in God's salvific actions. Even in the unusual case of imprecation *ex post facto* in Acts 1:20-21 it is clear that God's sovereign choice of Judas' replacement comes from among those who have been faithful in the presence of Jesus. Similarly, the offer to participate in God's salvific work is explicit in the conditional imprecation in Acts 8:20. In Acts 13, the imprecation against Elymas highlights the need for one to believe (Acts 13:12). In Acts 23, Paul's imprecation against the high-priest Ananias highlights the fact that the religious authorities cannot be perceived as being part of the true People of God due to their hypocrisy. Lastly, the imprecation in Acts 28 reveals that God requires belief (28:24) but also ears that hear and hearts that understand (28:26-27). In every instance of cursing, the reader/listener is able understand what is required in order to participate in God's salvation and establishment of the true People of God. This conclusion also finds continuity with the theology of the imprecations of the Psalms that portray the enemies of God in "moral terms" and not in "personal terms."[70]

The text of Acts itself presents a challenge to the integration of imprecations in Acts into a mature biblical theology. Many interpret the ministry of Jesus and the subsequent ministry of the Church in Acts as defined solely in terms of its proleptic view to the future when retribution and judgment will come. As Michael Goheen reminds us, Jesus stops reading Isaiah 61:2 after he proclaims the favorable years of the Lord, but he does not continue on to announce a day of vengeance.[71] But while Goheen asserts that Jesus' ministry is one "in which vengeance has been superseded,"[72] it is not clear that this is sufficient in light of Max Turner's assertion that "the Messiah is to complete the task of cleansing the nation and bringing judgment on those that resist (Lk. 3:17)."[73] What this study adds to the conversation between Goheen and Turner is a picture of a developing People of God where identification is critical. The book of Acts depicts a time of transition and does not depict a view of cursing that is contrary to Paul's imperative against cursing (Rom 12:14). A mature biblical theology of Acts must seek to integrate imprecatory prayers in a manner that does justice to their role and function in revealing God's purposes and disclosing how the reader/listener can participate in the salvific program that has been opened to both Jews and Gentiles.

End Notes

[1] For a definition along these lines see: E. E. Evans-Pritchard, Nuer Religion (NY: Oxford, 1956), 172.

[2] Following J. Carl Laney and Patrick Miller, I use the terms "curse" and "imprecation" interchangeably. J. Carl Laney, "A Fresh Look at the Imprecatory

Psalms," BSac 138 (1981): 36; Patrick Miller, They Cried to the Lord: The Form and Theology of Biblical Prayer (Minneapolis: Fortress, 1994), 106.

[3] "The cry of the martyred tribulation saints in Revelation 6:10 for God's vengeance, while similar to the psalmist's imprecations, is not applicable to the church age." Laney, "A Fresh Look at the Imprecatory Psalms," 36 n2. Emphasis mine.

[4] Laney, "A Fresh Look at the Imprecatory Psalms," 36.

[5] Ibid., 36.

[6] Robert L. Thomas, "The Imprecatory Prayers of the Apocalypse," *BSac* 126 (1969): 129.

[7] Laney, "A Fresh Look at the Imprecatory Psalms," 36; Patrick Miller, They Cried to the Lord: The Form and Theology of Biblical Prayer (Minneapolis: Fortress, 1994), 106.

[8] D. A. Carson and Doug Moo, An Introduction to the New Testament, 2nd Ed. (Grand Rapids, MI: Zondervan, 2005), 321.

[9] Bartholomew and Holt, Reading Luke, 360.

[10] Green, "Learning Theological Interpretation From Luke," in Reading Luke, 67.

[11] All scripture quotations are from the ESV unless stated otherwise.

[12] Luke Timothy Johnson, Septuagintal Midrash in the Speeches of Acts (Marquette University Press, 2002), 14.

[13] James L. Boyer, "The Classification of Optatives: A Statistical Study," GTJ 9 (1988): 132.

[14] Ibid., 132.

[15] Green, "Learning Theological Interpretation From Luke," 67. For comments on the Lukan emphasis on the Twelve see David Pao, Acts and the Isaianic New Exodus (Grand Rapids, MI: Baker, 2002), 124.

[16] Ibid., 67

[17] Ben Witherington III, The Acts of the Apostles: A Socio-Rhetorical Commentary (Grand Rapids, MI: Eerdmans, 1998), 121.

[18] Ibid., 122.

[19] F. F. Bruce, The Book of the Acts, Revised (Grand Rapids, MI: Eerdmans, 1988), 46.

[20] Klauck, Magic and Paganism in Early Christianity, 7

[21] "Dieerste Psalmstelle, frei nach Gzitiert, ist nach dem atl Zusammenhang von dem verfolgten David auf seine Feinde (Plural!) bezogen, hier also erst mit Änderung in den singular auf Judas, alseinen vertreter aller Feinde des Gottesreiches, angewandt.

" Emphasis mine. Joseph Kurzinger, Die Apostelgeschichte (Würzburg: Echter-Verlag, 1951), 12.

[22] Jaroslav Pelikan, Acts (Grand Rapids, MI: Brazos, 2005), 47

[23] An instance of an imprecation or curse (Fluch) as noted by John N. Day, "The Imprecatory Psalms and Christian Ethics," BSac 159 (2002): 184; Gerd Lüdemann, The Acts of the Apostles (Amherst, NY: Prometheus, 2005), 118;

Gottfried Schille, Die Apostelgeschichte des Lukas (Berlin: Evangelische Verlagsanstalt, 1983), 206; C. F. D. Moule, Christ's Messengers: Studies in the Acts of the Apostles (NY: Association Press, 1957), 36; I Howard Marshall, The Acts of the Apostles, (TNTC; Grand Rapids, MI: Eerdmans, 1980), 159; Hans Conzelmann, Die Apostelgeschichte, (Tübingen: J.C.B Mohr [Paul Siebeck], 1963), 55. Hans-Josef Klauk cites this as preaching in prophetic tones in Magic and Paganism in Early Christianity (Minneapolis: Fortress, 2003), 22.

[24] Wallace, Greek Grammar Beyond the Basics, 482 n88.

[25] James L. Boyer, "The Classification of Optatives: A Statistical Study," GTJ 9 (1988): 132; Martin Culy and Mikeal Parsons, Acts: A Handbook on the Greek Text (Waco, TX: Baylor University, 2003), 157

[26] Witherington, Acts, 287 n30.

[27] Beverly Roberts Gaventa, The Acts of the Apostles (Nashville, TN: Abingdon, 2003), 138.

[28] Day, "The Imprecatory Psalms and Christian Ethics," 168.

[29] Ibid.,185 n53.

[30] Paul W. Walaskay, Acts (Louisville, KY: Westminster John Knox, 1998), 83.

[31] Daniel Marguerat, "Saul's Conversion (Acts 9, 22, 26) and the Multiplication of Narrative in Acts "in Luke's Literary Achievement: Collected Essays (ed. C. M. Tuckett; JSNTSS 116; Sheffield: JSOT Press, 1995), 140.

[32] Those who label this speech-act as imprecatory or a curse include: Laney, "A Fresh Look at the Imprecatory Psalms," 36; Martin Dibelius, The Book of Acts: Form, Style, and Theology (ed. K. C. Hanson; 1956 reprint; Minneapolis: Fortress, 2004), 42; Lüdemann, The Acts of the Apostles, 165; Conzelmann, Die Apostelgeschichte, 74.

[33] Greg W. Parsons, "Guidelines for Understanding and Proclaiming the Psalms," *BSac* 147 (1990): 178 n52.

[34] Dibelius, Acts, 42.

[35] John T. Squires, The Plan of God in Luke-Acts (SNTSMS 76; New York/ Cambridge: Cambridge University, 1993), 101.

[36] Gaventa, Acts, 192.

[37] Lüdemann, Acts, 164.

[38] Squires, The Plan of God in Luke-Acts, 99.

[39] Ibid., 99 n109.

[40] Walaskay, *Acts,* 127

[41] An imprecatory passage according to Laney, "A Fresh Look at the Imprecatory Psalms," 36.

[42] Simon J. Kistemaker, Exposition of the Acts of the Apostles (Grand Rapids, MI: 1990), 806.

[43] Ibid., 364.

[44] Thomas Ethelbert Page, Acts of the Apostles: Explanatory Notes on the Greek Text (Cambridge, UK: 1895), 230.

[45] Laney, "A Fresh Look at the Imprecatory Psalms," 36; Marshall, Acts, 363.

[46] Conzelmann, Die Apostelgeschichte, 127

[47] James Dunn, The Acts of the Apostles (Valley Forge, PA: Trinity Press International, 1996), 303.

[48] For a list of positions on this verse see Kistemaker, Acts, 810.

[49] William H. Willimon, Acts (Interpretation; Atlanta, GA: JohnKnox, 1988), 171.

[50] Carol Meyers, Exodus (New CambridgeBible Commentary; NY: Cambridge University Press, 2005), 200.

[51] John B. Polhill, Acts(NAC; Nashville, TN: Broadman, 1992), 467

[52] Contra Laney ("A Fresh Look at the Imprecatory Psalms," 36) who lists Acts 23:3 as containing a curse element but not a specific prayer that the judgment would be carried out.

[53] William Barclay, The Acts of the Apostles (Louisville, KY: WJKP, 1976), 164.

[54] Marshall, Acts, 363.

[55] Steven M. Sheeley, Narrative Asides in Luke-Acts (JSNTSS 72; Sheffield: JSOT Press, 1992), 124.

[56] Ibid., 124.

[57] Donald Mills, "The Use of Isaiah 6:9-10 in the New Testament with Special Attention to the Gospel of John," JMAT 4:2 (2000): 29.

[58] Ibid., 29

[59] D. L. Bock, "Old Testament in Acts" in *Dictionary of the Later New Testament and Its Development* (eds. Ralph Martin, et al.; Downers Grove, IL: IVP, 1997), 824.

[60] A. T. Lincoln, "Pentecost," in Dictionary of the Later New Testament and Its Development (eds. Ralph Martin, et al.; Downers Grove, IL: IVP, 1997), 904.

[61] Bruce, Acts, 508.

[62] Lüdemann, Acts, 346.

[63] Calvin, Institutes, III, xxiv, 13.

[64] I. Howard Marshall, Luke: Historian and Theologian (Downers Grove, IL: IVP, 1988), 184; Marshall, Acts, 421.

[65] David Pao, Acts and the Isaianic New Exodus (Grand Rapids, MI: Baker, 2002), 102-3.

[66] Earnst Haenchen, The Acts of the Apostles (trans. R. McL. Wilson; Philadelphia: Westminster, 1971), 724 n1.

[67] Sheeley, Narrative Asides in Luke-Acts, 146.

[68] Dunn, Acts, 278.

[69] Squires, The Plan of God in Luke-Acts, 62.

[70] Miller, They Cried to the Lord, 107

[71] Michael Goheen, "A Critical Examination of David Bosch's Missional Reading of Luke," in Reading Luke: Interpretation, Reflection, Formation (eds. C. G. Bartholomew, et al.; Grand Rapids, MI: Zondervan, 2005), 67

[72] Ibid., 248.

[73] Max Turner, "Luke and the Spirit," in Reading Luke, 271.

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Fredrick J. Long and Mathew P. O'Reilly

A Guide to Scholarly Advancement for Graduate and Postgraduate Students

Many graduate and postgraduate students may be unaware of opportunities and resources available to them for their own scholarly advancement. In truth, there are varieties of opportunities available to students that can help them gain entrance to doctoral programs, secure funding for their education, increase their value as job candidates upon completion of their academic preparation, and assist them to progress in their vocations. Essentially, this guide is designed to make students aware of important opportunities as they discern and pursue their personal vocational calling. There is, of course, no single definition or formula for "success" in scholarship, except in remaining faithful to the gospel of Christ. An academic vocation in Christian higher education is truly a matter of divine calling to be pursued within the context of the Christian community with prayer and discernment. Every student will move toward his or her vocational goal in a unique manner. It is our hope that this guide will serve to aid students in becoming the best scholars possible in service to the kingdom of God. This brief guide aims to assist students in fulfillment of their vocational calling by discussing how to prepare academically for doctoral work, how to develop a strong application, how to consider funding doctoral work, how to learn about the field and the profession, and how to pursue presenting and publishing opportunities.

1. Vocational Calling

Mentorship

Find one or more professors who can offer counsel in preparation for doctoral work. One-on-one interaction provides an opportunity for the professor to share his or her personal experience. A knowledgeable teacher can also offer guidance during the sometimes difficult process of applying for doctoral studies.

Teaching or Grading Assistantship

Many professors use teaching assistants to read student assignments and offer feedback. Working as an assistant provides experience grading papers

and evaluating student work. Ask the professor for permission to shadow him or her in order to observe daily tasks and routines. Assisting a professor also provides opportunity to get to know him or her better as you work together and is a valuable resource for your CV.

Teaching in the Local Church

The primary way to show commitment to the ministry of the local church is active participation. Some scholarship opportunities and interview committees will look favorably upon evidence of such commitment. So, work with your local pastor or district superintendent and participate in the education of the church. There are many levels of such service: as a pastor, in pulpit supply, Sunday School teacher, Youth Group counselor, special events coordinator, etc. Furthermore, the experience of speaking, preaching, and teaching will likely improve your ability to communicate effectively.

2. Preparing Academically and Financially

Academic M.Div.

Students need to know that the standard M.Div. curriculum may not have the best classes for gaining entrance into a doctoral program. Also, M.A. degrees often do not have enough classes for adequate preparation for doctoral work. Students should ask their advisor about the Academic M.Div. track that allows the substitution of language and other academic courses in place of certain pastoral-vocational classes.

Primary Source Languages

Doctoral programs in theology often require a reading knowledge of Greek, Hebrew, or Latin. In biblical studies programs, the biblical languages are always required. Students should research the specific language requirements for the degree they intend to apply for and begin learning to read them now. Students often advance their knowledge of languages by participating in a reading group with other students or professors.

Research Languages

All doctoral programs require a reading knowledge of either German or French; most require both. Again, students should find the specific language requirements for the schools to which they intend to apply and begin learning the languages now. Language classes can be taken for credit or audited. Some schools even offer intensive courses giving language certification for scholarly purposes. Also, one can find qualified tutors to help in reading proficiency or one can join or form reading groups.

3. Developing a Strong Application

GPA

Doctoral programs often require a GPA of at least 3.7, many require higher.

GRE

Students should prepare for and take the GRE multiple times, if necessary. Programs in theology are most interested in high scores on the verbal and analytical sections of the test.

References

Strong references are very important for applications both to doctoral programs and for financial aid. It is wise to take several classes with a single professor so that he or she will be comfortable giving a strong recommendation.

Writing Sample

Another very important factor in some doctoral applications is the writing sample of an exegesis or research paper. Work with a professor to develop a strong sample which demonstrates skill in research and clear writing.

Potential Supervisors

Learn the names of scholars and potential supervisors in your field of interest. Many Ph.D. supervisors are pleased to meet with prospective students. A potential supervisor can provide helpful information on the specifics of his or her institution and its program. When appropriate, contact prospective supervisors through email and/or arrange for a visit to the school to meet in person.

North American and British Programs

There are significant differences between Ph.D. programs in North America and those in the United Kingdom and the Continent. North American programs usually require a minimum of two years of course work prior to writing the dissertation. In contrast, British doctoral programs are research oriented requiring no further coursework. The student begins work writing his or her dissertation immediately upon entrance into the program.

4. Funding for Doctoral Work

- Schools with doctoral programs will offer a limited number of "full rides" with tuition wavers and teaching or researching assistantships to pay for (some) living expenses. Some schools will only accept as many students they can fully fund; others will accept others.
- It is very unwise to accrue large debts in pursuit of doctoral degrees. It is important to know that a professor's salary is not comparable to a medical doctor's. One fellow student of mine in a Ph.D. program (late 1990s) unbelievably had accrued $90,000 in debt!
- One should ask professors and mentors for ideas and ways to pay for doctoral work. For example, the idea was presented to me to buy

a duplex, living in it and renting out the other flat—this worked for us in downtown Milwaukee. We sold the property after I graduated.

- Save and be frugal. If your spouse is able to work, be sure to praise and thank him or her continually! A former student of mine recently asked me for a letter of recommendation; I learned that he worked while his wife finished her doctorate, and now he is starting his.
- Check for scholarships within your denomination. For example, for United Methodists there is the John Wesley Fellowship. For information, see the website of AFTE ("A Foundation for Theological Education") at http://www.johnwesleyfellows.org which is further described at http://www.catalystresources.org/fellowship.html.

5. Learning the Field and the Profession

Professional Associations

Become a member of the professional associations in your field (see list below). Student memberships are almost always discounted. Becoming a member will often allow one to receive email notices to publications, professional matters, and forums, some of which treat selecting academic programs and finding jobs. For instance, an SBL forum recently posted, "Why I Chose a German Ph.D. Program" at http://www.sbl-site.org/publications/article.aspx?articleId=780.

Attend Professional Meetings

Attendance at annual and regional meetings provides opportunities to make valuable contacts and to stay current on research in your field.

Reading Lists

Ask a professor where you can find a bibliography for the field of your interest and begin to read and familiarize yourself with historical and current literature.

Journals and Book Reviews

Read journal articles and book reviews to stay up to date in potential areas of specialization. This will help you hone your research interests, observe current issues and trends, and gain exposure to a variety of writing and argumentation styles, from which you can begin to develop your own.

6. Pursuing Presenting and Publishing Opportunities

Paper Proposals

Submit paper proposals to be read at conferences. Many professional associations hold regional meetings and welcome student participation. Some

meetings even hold competitions for the best student paper. These meetings provide excellent opportunity for feedback on your work which may help prepare the paper for publication.

- Society of Biblical Literature
  (www.sbl-site.org)
- SBL Central States Region
  (www.sbl-site.org/meetings/rm_central.aspx)
- SBL Eastern Great Lakes Biblical Society
  (www.jcu.edu/bible/eglbs/)
- SBL Midwest Region
  (www.sbl-site.org/meetings/rm_midwest.aspx)
- SBL Southeastern Region
  (www.secsor.appstate.edu//)
- The Evangelical Theological Society
  (http://www.etsjets.org/)
- ETS Southeastern Region
  (http://www.etsjets.org/?q=regions/Southeastern)
- Wesleyan Theological Society
  (http://wesley.nnu.edu/wts/index.htm)

Book Reviews

One of the best ways for students to begin publishing is by writing book reviews. Some journals accept reviews from graduate students. Even more accept reviews from postgraduate students. Frontal matter in the journal may explain procedures for submissions, or e-mail book review editors about potential opportunities. Seminary operated journals sometimes accept student submissions.

Catalyst – A journal of "Contemporary Evangelical Perspectives for UM Seminarians" (http://www.catalystresources.org/issues/331Sanders.html).

Koinonia — A journal operated by Ph.D. students which only accepts submissions from postgraduate students (http://www.ptsem.edu/koinonia/index.html).

Religious Studies Review – A scholarly journal that accepts submissions from postgraduate students. For a list of available books and instructions, see http://post.queensu.ca/~rsa/RSR.htm.

Review of Biblical Literature — A scholarly review journal which accepts

postgraduate students as review volunteers (www.bookreviews.org/).

The Princeton Theological Review — A journal operated by M.Div. students which accepts submissions from graduate and postgraduate students (www.princetontheologicalreview.org/index.html).

Wesleyan Theological Journal — A scholarly journal which accepts submissions from graduate and postgraduate students (http://wesley.nnu.edu/wts/journal.htm).

Journal Articles

Some journals accept paper submissions from graduate and postgraduate students. Begin with the journals listed above. Some denominational journals and magazines also accept student writing submissions. Frontal matter in the journal will often explain policies and procedures for submissions. For a more complete listing of Biblical Studies journals, see David Bauer's *An Annotated Guide to Biblical Resources for Ministry* (Annotated Guides 16. Peabody, Mass.: Hendrickson, 2003).

Critical Note or Short Notes

Akin to the above, some journals occasionally include "critical notes" (*JBL*) or "short notes" which are brief articles (2-5 pages) making observations or raising questions on a specific exegetical or interpretive matter. These are not as thoroughly presented as a typical article. Submitting a "short/critical note" may be more feasible than a complete article.

Other Publishing Opportunities

Ask professors and other professionals about other publishing opportunities (e.g., short entries in dictionaries, editing, creating book indices).

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Book Review

Yahweh's Other Shoe
Kilian McDonnell
Collegeville, MN: St. John's University Press
2006, 128 pp., paper, $14.95
Reviewed by J. Ellsworth Kalas

I read poetry to my preaching classes because I know of no better way to teach the importance of words and to demonstrate how to use words economically and precisely. In the last few years I have found a poet who also can teach preachers how to exegete a text homiletically, so now I include one or another of his two books of poetry on my course textbook lists.

Kilian McDonnell, O.S.B, is a monk at Saint John's Abbey in Collegeville, Minnesota. A number of his theological and biblical works have been part of our Asbury library for many years. Roughly a decade ago, McDonnell decided to try poetry, but first he studied the mechanics of the art. The result is a delight.

If a monastery is a cloistered place, *Yahweh's Other Shoe,* Kilian's second book of poetry, will certainly compel us to discard our popular definition of cloistered. Nearly half the book draws upon biblical materials, beginning with Eve, but the book goes on to Dachau, to Nelson Mandela, 9/11, the poet John Berryman, Srebrenica and Kosovo, and then to his experiences with his first hearing aid and his memories of "My Uncle Henry, the Lawyer."

McDonnell knows how to laugh, which is in my judgment a crucial element of godliness. I return at intervals to "Kilian Parks Car C," because I've had the same experience with a rental car, although in such instances at least I have a license number on my key tag. McDonnell remembers only that he has the monastery's "Car C," so when police see this man trying to get into one car after another they ask, "What make is it?" McDonnell can answer only, "I don't know. It's car C. – Well, what color is it?" – "I know it's not red, white and blue, / otherwise I don't know. It's car C."

The humor is there in his biblical poetry, too, sometimes with a touch of sadness, often with irony. He begins his poem on Eve:

> From the start she's ahead of him:
> muscular of intellect,

confident in wit and face,

And he explains why he admires her:

She understands the hermeneutic task:
how to question, when to deprecate.

And after she and Adam have sinned, McDonnell concludes:

Eve has the rib of equality and more:
the highest art and flame of God.
If Adam wags behind her like a pup,
he's free from blame? How very odd!

It's clear that Father McDonnell loves the parable of the father and his two sons. I suspect this is one of the reasons I like McDonnell so much, since in this matter my tastes reflect his. He portrays the thinking of the elder brother, describing the younger brother as "leaving a trail of chaos and copulation, / licking self-inflicted wounds," so at last the older brother tells his father

No, I will not join the joy.
I'm weary of forgiveness.
Let the lost stay lost.
Next month, he'll be gone.

I suspect that in those lines McDonnell has caught the mood of many a church member who really doesn't believe that Christ can save or that persons can change, be born again.

The father's reply, in the poem, "I Have Two Sons," is eloquent in love. He concludes his appeal to his older son succinctly:

You count the coins too carefully.
Don't store my gold in spider holes.
You're my only son.
He's my only son.

McDonnell is wise enough to know at this point that his poem – his sermon – is ended. I wish more of us preachers knew when our sermons were finished, so we wouldn't go jabbering on until the point, whatever it was, is lost and forgotten.

Father McDonnell often packs more exegesis and more holy imagination in two minutes of poetry than I hear in thirty minutes of a sermon. I confess readily that his poems could not be used as sermons, because they're too tightly packed for that kind of distribution. But I wish that we preachers would seek as earnestly as McDonnell does to go below the surface. He has found what every preacher and biblical teacher needs to find, that "surprise is the second name for the word of God." Why then do we insist on making it so dull that we think it can be made interesting only by a tired illustration or a third-rate joke?

On his eighty-fifth birthday, McDonnell remembers:

> Twenty-four, wanting
> to profit God, I felt called
>
> to the mound in the woods
> where absurd monks make
>
> coffins in the barn, noises
> in the church.

Now, at eighty-five, he finds "I can no longer / work the pinewood planks, / or sing off key in choir." Reading his words I find myself praying, and smiling as I pray, that McDonnell will live long enough to write still more poetry, and that I will live long enough to read it.

The Asbury Journal 63/2:105-116

Book Notes

Canonical Theism: A Proposal for Theology and the Church
William Abraham, JasonVickers, and NatalieVan Kirk, eds.
2008. 352 pp., paper, $36.00
Grand Rapids, Michigan: William B. Eerdmans Publishing, Co.
Reviewed by Kenneth J. Collins

A decade ago, William J. Abraham laid out a agenda for contemporary theology in his *Canon and Criterion in Christian Theology*. This work basically proposed, with some detours and side tracks along the way, that Western Christianity (both Roman Catholicism and Protestantism) take on the understanding of the Church and tradition that has been developed and preserved in Eastern Orthodoxy. And *Canonical Theism*, the most recent tome in this genre, represents a compilation of essays by a number of scholars on this larger theme though Abraham's voice once again predominates.

Distinguishing his own project from Thomas C. Oden's earlier paleo-orthodoxy, Abraham contends that canonical theism differs from consensual theism, first of all, in that it is dubious about the claim that there is a consensus across "the patristic era, Roman Catholicism, magisterial Protestantism, evangelical orthodoxy and the like." Second, canonical theism focuses on the public, canonical decisions of the church during the first millennium. Despite these two differences, a number of similarities yet emerge when the works of Oden and Abraham are compared. Both, for example, are backward looking in that they privilege a golden age (the first millennium) in which the messiness of doctrinal disputes has all been settled such that the task of contemporary theologians is greatly simplified and reduced. And both maintain, in one form or another, all that is left for contemporary theologians to do is to bring forward the finished theological products of the dead to new social locations. Here the hope and promise of systematic theology, in other words, has been subsumed under the task of historical theology.

One of the strengths of Abraham's proposal, however, consists in its rightly pointing out that some forms of Western Christianity have bet the store, so to speak, on a particular epistemology in order to address the troubling and ongoing issue of authority: inerrancy for Protestant Fundamentalists and some Evangelicals; infallibility for Roman Catholics. By tying the genius

of the Christian faith to a particular way of knowing (often a form of rationalism), the church "sidelines its own best resources" for spiritual formation. Indeed, the life of the Christian community in its fullness of worship and service will naturally exceed the limitations of what can be suitably expressed in a single, often de-limiting and at times reductionistic, epistemology. However, once the epistemological stage is cleared, questions pertaining to authority yet remain, for the church must not only do things decently and in order but she must also give appropriate guidance to those who seek to become disciples of Jesus Christ. Abraham recognizes this need and contends that various churches and denominations must be judged (by a soteriological and ecclesial standard, not an epistemological one) "in terms of how far they have owned the various components of the canonical heritage."

Many readers, especially Protestants in general and Evangelicals in particular, will have difficulty embracing a very broad understanding of the canonical heritage, a fact that Abraham, himself, readily acknowledges. Arguing vigorously against limiting the canon to Scripture, Abraham embraces a number of elements that have emerged in the tradition: "Canons of faith, scripture, liturgy, bishops, saints, fathers and doctors, councils, iconography and architecture." With this broad, "crowded" and over-determined conception of the canon, the clear and distinct voice of the Old and New Testaments as they communicate the *kerygma* may at times be distorted and in the worst instances outright muted (especially in terms of the second commandment). In fact, rather than affirming that the early church graciously and in deep humility *recognized* what writings were inspired, Abraham maintains that the church, itself, and in an authoritarian manner, *decided* the canon, a judgment that in a real sense places the church *above* Scripture. So construed, the authority of the Bible may be undervalued in this project, at least to some extent, precisely because that of a putative canonical tradition has been so greatly amplified. And yet Abraham's proposal does have remarkable unifying power—even for Protestants. When he spoke on the nature of Scripture at the 2007 Oxford Institute of Methodist Theological Studies, for example, he accomplished in a few minutes what had not be done in years: he united theological liberals and conservative evangelicals who were both equally opposed to his understanding of the Bible, though admittedly for different reasons!

Moreover, though Abraham has often derided those theologians who sought certainty in a particular epistemology (often a form of Cartesian rationalism), his own need for certitude is clearly evident in his appeal to the Holy Spirit to lend authority to his very broad understanding of the canon. "The canonical heritage of the church came into existence through the inspiration of the Holy Spirit," he passionately argues, an observation that elevates some of the all-too human elements of church tradition (church

fathers for example) to the virtual status of the Bible, itself, since all the canons are apparently equally inspired by the Holy Spirit. In other words, in this conservative, "catholic" move, a sacred canopy, to borrow a phrase from Peter Berger, has been placed atop any number of all-too-human traditions that have emerged in the church, and some of them in the context of heated, quite ugly disputes (icons, for example). Accordingly, whatever has been elevated to the status of a canon is uncritically accepted because canonical theists are simply bedazzled by their own appeal to the Holy Spirit, an appeal that legitimizes the entirety of the canons. As such canonical theism rejects considering Scripture in any way as the *normata normans*. It is fearful, in other words, of what Alister McGrath in his recent book has called "Christianity's Dangerous Idea." Protestants are therefore likely to view canonical theism as in instance of what the great Reformation scholar Heiko Oberman called Tradition Two, that is, a dual source view of revelation, in which both Scripture and tradition are deemed revelatory.

In terms of the specific canons, Abraham's contention that episcopacy is a canon of the church (in other words, that a particular polity has been inspired and legitimized by the Holy Spirit), indicates that canonical theism does not focus on the primitive, first century church in a normative way since during that century, as some historians will be quick to note, the terms "presbyter" and "bishop" were used interchangeably. Indeed, it was not until the second century that a monarchial bishop (the kind the canonical theists want) began to appear. Consequently, in this view, congregational and presbyterian forms of polity can only be considered equally aberrant, a departure from the canonical tradition that has supposedly emerged. But has the proper form of church government been revealed in the same way as the gospel has been revealed? Such polity matters are best left open, allowing for differences in theological traditions, though canonical theism wants the matter closed.

The postulation of the episcopacy as a canon of the church may prove to be problematic in yet another way. To illustrate, during the first millennium when the church elevated the office of the bishop as a defensive move against heresy, it was only men, and not women, who functioned in this role. Here, then, the canonical theists face a dilemma: on the one hand, they may argue for an all male episcopacy (and priesthood as well) for the sake of consistency since this is what arose during the first thousand years. And even today neither Eastern Orthodoxy nor Roman Catholicism permit women to serve the church as either bishops or priests largely on the basis of an appeal to this same tradition. Such a view, however, is hardly satisfactory to Protestants, both liberal and evangelical, given the significant theological work that has been done in the twentieth century in terms of filling out the implications of what it means for women to be created in nothing less than the image and likeness of God. On the other hand, canonical theists may affirm the

appropriateness of women being ordained as both priests (ministers) and bishops, but such a view would lack consistency in terms of their own principles since in would fly in the face of the received tradition (and the supposed canons associated with it), the privileged and revelatory period of the first thousand years. Not surprisingly, the book, *Canonical Theism*, is dominated by male voices (there's only one female author) and the whole question of the status of women in the church is politely ignored.

Many western Christians will, no doubt, be surprised to learn that icons are also a canon on par with the Bible, and that they can communicate the gospel in images as equally well as the Scripture does this in words—or so it is claimed. However, one does not have to make the iconoclastic argument to realize that the use of icons in the history of the church has been fraught with superstition and in the worst instances outright idolatry. Though Eastern Orthodox theologians and their canonical theist devotees take great comfort in the theological distinction between latria (worship that pertains to God alone) and douleia (the veneration that can be offered to what is less than God), this subtle distinction is often lost on common people who at times commit outright idolatry. Indeed, I witnessed this very thing, the crazy folk religion that icons can easily give rise to, in a recent lecture trip to Moscow. Nor is the repeated call for the veneration of icons any more sophisticated as the authors of *Canonical Theism* express the desire that they "would celebrate if some Protestant traditions were to rediscover the ways in the Holy Spirit can be and is present *in* images…" For their part, Protestants may be willing to admit that the Spirit can be revealed *through* images but not that the Spirit is *in* images. And so when one of the contributors of *Canonical Theism* expresses his enthusiasm for how images can carry their own "charge" and that, more important, if this "charge" is "of sufficient power" it can be expected to change the viewer, such claims are likely to be cast aside by many Protestants, especially evangelicals, who are more oriented to the Word of God in its power and efficacy than to images. To be sure, John Wesley in his own day rightly cautioned the Methodists against an improper use of images in his essay, "The Origin of Image Worship Among Christians." Mindful of the difficult task of evangelizing both Jews and Muslims (who were ever on guard against idolatry), he wrote: "Our religious worship must be governed by the power of *faith*, not by the power of *imagination*."

When a particular period of the rich and complicated history of the church is privileged (by focusing on the first millennium, for example) such that succeeding ages and social locations virtually lose their voice, it is difficult to maintain not only the organic and dynamic unity of the church across time but also the possibility of reform. And this phenomenon is nowhere more evident than in canonical theism's estimate of the task of theology that largely devolves upon bringing forward the theological products of Christians of

an earlier age. So understood, systematic theology becomes the "rational articulation and self-critical appropriation of the canonical doctrines of the church as related to the ongoing spiritual and intellectual formation of Christians in the church." Put another way, canonical theism actually operates with two definitions or ways of doing theology although only one is formally offered for twenty-first century thinkers. That is, theologians of the first millennium such as Augustine and Gregory Nazianzus are permitted to freely undertake the task of constructive theology, interacting with and being influenced by their own broader (Latin and Hellenistic) cultures. But this is precisely what is denied twenty-first century theologians. Instead, the latter are restricted to the "tradition-ing" task of simply bringing forward the finished theological reflections of others, as if the genius of the gospel were utterly exhausted in the first thousand years of reflection. Here the hope and promise of genuine constructive theology, so necessary for a contemporary setting, has been reduced to the prospect of catechesis as is evident in Abraham's further claim that "At its core, systematic theology is a robust (an overworked term for canonical theists), rigorous form of university-level catechesis." Now one of the many blind spots of canonical theism (and there are several) is that its advocates actually believe that theology understood as catechesis, with an emphasis on receptiveness and docility, would actually be in accordance with the methodological rigor of the disciplines at the university level. Such an observation is not to suggest, however, that serious theological reflection does not belong at the university level—it clearly does—but only that catechesis is by no means the best approach.

Apart from theology, one of the most problematic aspects of canonical theism is undoubtedly its reading of church history. Well ensconced in a "catholic paradigm," canonical theists view the first thousand years, not in a descriptive way, taking into account the diverse Western and Eastern traditions, but in a normative way (focusing on the alleged canons) that only sees unity, even if it is not clearly present (the addition of the filioque clause to the creed, for example). Accordingly, this antiquarian approach is actually an invitation to Western churches to retreat to the accumulated wisdom of the tenth or eleventh century as if this theological move would somehow resolve the current problems of mainline denominations, "doctrinal amnesia" among them. However, the basic and enduring difficulty is that canonical theism never once acknowledges the all-too-human nature of its canons whether it's the writings of church fathers, informed by sinful, diminished views of women (Jerome, for example), or ecumenical church councils, some of which (the seventh, for instance) were informed by the ugliest of politics. All of this is conveniently ignored perhaps because it would spoil the ongoing project. But even John Wesley in his own day, conservative though he was, freely acknowledged in grace and humility, that church councils can and do indeed

commit error. Canonical theists, of course, can never admit such a truth because church fathers, councils, icons and the like have now been placed far above criticism in their status as canons. Abraham and his followers are therefore impervious to any calls for reform since the canons they champion constitute, so it is vociferously asserted, the unquestionable normative standards of the church itself. In short, human tradition in canonical theism enjoys nothing less than the normative status of divine revelation itself, not understood epistemologically, of course, but soteriologically and in terms of the proper governance of the church. Indeed, canonical theists embrace church tradition as eagerly as Protestant fundamentalists embrace an inerrant Scripture. And both appeal, once again, to the Holy Spirit to ease their lingering doubts.

Though Abraham likes to make the claim, especially for its shock value, that canonical theism is perhaps "essentially post-Protestant at its core," it actually is pre-Protestant given its flat-footed and static reading of the history of the church (whatever is, is right), one that sees little need for reform whether in the sixteenth century or in the twenty-first. Given the presuppositions of canonical theism, that is, its preference for institutional, formal, establishment religion, the Protestant Reformation in its Lutheran, Reformed, Anglican and Anabaptist forms can only be viewed as a regrettable and colossal mistake. Luther, Calvin Cranmer, and Menno Simons should have simply plopped themselves in a catechesis class and listened to "father," until they got it right. But if there is no need for the Reformation than there is little need for Methodism as well, not simply because Methodism is both Protestant and Catholic at its core, representing a true via media, but also because Methodism in its very identity, as Wesley and others understood it, ever represents a reforming movement, an evangelical order, within the broader catholic church to spread scriptural holiness, to challenge institutional formalism and comfortableness, and to inculcate real Christianity. Simply put, remove the reforming impulse from Methodism and you no longer have Methodism.

Moreover, it is equally difficult to take seriously two further claims made by Abraham. First, he contends that the Methodist tradition has "enormous difficulty securing a sufficiency of content and practice to nourish one's spiritual life over time." On the contrary, United Methodism today, for instance, has all of the following elements which are more than sufficient (if heeded!) to keep it on a proper course: Sacred Scripture, a Wesleyan interpretative tradition (which is so very precious for the life of the universal church), bishops, creeds, articles of religion (based on the Anglican Reformation's Thirty-Nine Articles), sacraments, persons or saints (John, Charles, Samuel and Susanna Wesley among others), councils, conferences, and ecclesiastical law (Book of Discipline). Clearly, all of this is more than enough to engender and nourish vibrant Christian spiritual life over time. Abraham may have, once again, misprized

the resources of his own Methodist tradition precisely because he has been so captivated by another.

Second, though Abraham no longer considers himself an evangelical, even though he is a graduate of Asbury Theological Seminary, his claim that "Canonical theism might well be described as a new and surprising version of evangelicalism," is misleading at best and disingenuous at worst. Indeed, why is an appeal made to evangelicals at all towards the end of the book especially when evangelicalism, itself, has repeatedly been criticized by canonical theists? To illustrate, Abraham wants to counter the supposed "endemic tendency within evangelicalism to collapse into an anthropomorphic vision of the Christian faith," in which even John Wesley's Fifty-Two standard sermons, for example, are held up to criticism simply because they don't mention the word, "Trinity," often enough. Make no mistake about it canonical theism undercuts the very Reformation basis upon which so much of evangelicalism rests. How then is canonical theism a new version of evangelicalism? Such a claim not only constitutes an inadequate historiography, it is also deeply muddled.

What then is the status on canonical theism? It is little more than an intellectual and spiritual project headed up by Abraham and a few other scholars. Its life at this point is chiefly limited to universities, scholarly conferences, publication houses, and a few dissertations. This narrow influence is not likely to broaden in the days ahead since this movement is not rooted in any particular ecclesiastical tradition but arose "out of a deep, even searing, *dissatisfaction* with current forms of liberal and conservative Protestantism." And herein lies a dilemma: if, on the one hand, canonical theism represents anything new, then such recently discovered insights do not belong in the life of the church according to canonical theism's own antiquarian presuppositions. If, on the other hand, canonical theism simply brings forward a mass of canons and traditions in an uncritical way, never factoring in distortion and human sinfulness, then it is best perhaps to direct its devotees to the Eastern Orthodoxy tradition that is well represented here. Indeed, canonical theism decides between two of the great traditions of Christianity, Rome and Constantinople (that can both be traced back well before 1054), and evidently opts for the East, as if this distinct tradition represented the whole or even the best of Christianity.

But what of Protestantism? For one thing, it is highly doubtful that canonical theism will ever find a home *within* Protestantism, its apparent market, since it rejects the very essence of the Protestant perspective itself. Oddly enough, canonical theism would like nothing better than to bite off the theological and ecclesiastical hand that feeds it. Given this situation, the proper course of action for Abraham and others, and one marked by integrity, would be to join the Eastern Orthodox church that they so celebrate between

the lines of this oddly composed book. Instead, these scholars will likely remain within the Methodist or Protestant tradition that gave them birth, march through its institutions, so to speak, with the hope of transforming them from within. We Methodists have been through this sorry and tiresome agenda before: first from the theological left, now from the theological right.

But even if canonical theism were successful, if church tradition (even in terms of canon law!) were given a predominating and unquestionable role, then this would likely result in the unintended consequences that the "catholic paradigm" has ever been reluctant to acknowledge throughout the history of the church. That is, tradition, so elevated, would not only detract from the clarity of the kerygma and thereby help to render the gospel opaque, but it would also, ironically enough, leave much nominal Christianity in its wake. In time, though, evangelical leaders (just like Wesley in his own day) would be called forth to address this overly institutionalized and tradition-laden church. This is the larger historical cycle, playing throughout the history of the church, especially from the time of the Reformation, of which canonical theism is only dimly aware. Indeed, canonical theism has more in common with eighteenth-century Anglicanism than it does with the Methodism that called it to repentance. How, then, does such a project represent "renewal"?

John Wesley's Ecclesiology: A Study in its Sources and Development
Gwang Seok Oh
2008. 324 pp., paper, $50.00
Lanham, Maryland: The Scarecrow Press
Reviewed by Kenneth J. Collins

This recent foray into Wesley's doctrine of the church grew out of a dissertation undertaken at Southern Methodist University. It's goals are simple and straightforward: first, to explore the traditional sources that fed into Wesley's ecclesiology and, secondly, to display Wesley's changing understanding of the church as well as Methodism's role within it.

In terms of the first goal, Gwang Seok Oh quickly acknowledges (as another leading scholar has already done) that Wesley was remarkably eclectic in his appropriation of tradition, and that he did not owe allegiance to any particular school of thought with the possible exception of Anglicanism. Accordingly, the author marks the influences of such diverse sources as the eastern fathers, the Reformation, Moravianism, Pietism and Puritanism on Wesley's theological thought in general but not always with respect to his doctrine of the church in particular, the subject of the book itself. For example, though Gwang Seok Oh contends that Wesley adopted the

soteriology of the eastern patristic tradition, he never demonstrates in detail what difference this eastern appropriation would make for Wesley's doctrine of the church.

Following a recent trend in Wesley studies, Gwang Seok Oh claims that Wesley comprehended the importance of holiness through reading the Macarian Homilies. Actually Wesley pointed to three western authors, that is, two Anglicans and a Roman Catholic (Thomas a Kempis, Jeremy Taylor, William Law), as forming the substance of his enduring understanding of holiness. Equally troubling is Oh's claim that Wesley learned "the idea of sanctification or perfection as a process and not a goal at which one arrives all at once." This statement, once again arising out of the eastern paradigm, confuses the matter of the *process* of sanctification on the way to entire sanctification with Christian perfection itself. Indeed, for Wesley entire sanctification is actualized in a moment since it represents not a change in degree, an increment of a process, but a qualitative change from inbred sin to heart purity. That is, entire sanctification is not a little more of what already was but something *new*. Consequently, Wesley understood the instantiation of this highest grace not in terms of an eastern gradualist paradigm, as Gwang Seok Oh sees it, but in terms of the reformation's clarion call of "by grace through faith alone," that is, not in terms of co operant but in terms of free grace. Wesley declared: "Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of [entire] sanctification, exactly as it is of justification."

Furthermore, though Gwang Seok Oh maintains that the Protestant reformers do not count as an influence on Wesley, a claim that is somewhat tempered by the further observation that the reformers had an indirect influence through the traditions of English Protestantism, what is missed in this judgment is the enormous impact the magisterial reformation did indeed have on the life and thought of John Wesley through the influence of German Moravians and Pietists. Not only did Peter Böhler, for example, help Wesley to see the nature of saving faith (in a way he had not comprehended before) but also Wesley himself made the telling observation that he thought on justification by faith just as Mr. Calvin had done. On this topic he did not differ from the Genevan Reformer a hair's breadth. Beyond this, Professor Oh apparently does not comprehend the larger significance of his observation that Wesley believed the primitive church ended with Constantine, a judgment that for Wesley revealed his basic Protestant (not eastern or catholic) historiography.

The second section of the book, the development of Wesley's ecclesiology over the course of the revival, is much stronger than the first and it chronicles the changes that distinguished the early, middle and later Wesleys. To illustrate, early on while he was at Epworth, Oxford and Geogria, Wesley was committed

to what can best be described as a high church, institutional ecclesiology. Indeed, Gwang Seok Oh argues that Wesley held a "sacerdotal concept of the priesthood" at least up till the Georgia period. All of this ecclesiastical stodginess, of course, was changed with the evangelical conversion at Aldersgate that ushered in the second major period of Wesley's life. Parting company with the recent debunking and dismissive scholarship that has "re-thought" Aldersgate, the author rightly recognizes that May 24, 1738 was indeed at the nexus of a number of significant changes in Wesley's life, both personal and social. Thus, Gwang Seok Oh views Aldersgate not only as "one of the most significant developments in Wesley's life," but he also considers it the time when Wesley began to consider the church more as a living fellowship that as an institution. That is, unlike the eastern and catholic paradigms, salvation was no longer determined "by one's relationship to the ecclesiastical institution."

For the later Wesley, that marks the third period, Dr. Oh affirms that "the true members of the true church are not found in terms of sacramental rites, modes of worship or doctrines but in those who have living faith and live holy lives." Other scholars have expressed this same concern in displaying Wesley's ongoing motif of *real Christianity*. And though Wesley never repudiated his institutional understanding of the church (within proper limits) a functional, mission-oriented conception of the community of faith took on greater proportions as the years progressed. Simply put, Methodism was understood by John Wesley not as the church itself, but as an evangelical order within it specifically for the purpose of reform. All of this leads Gwang Seok Oh to conclude that Wesley eventually conceived the nature of the church from a soteriological perspective, that soteriology governs ecclesiology, and that mission ever has priority over any institutional limitations. If this is indeed the case, and if Wesley's ecclesiology was moving from a "Catholic view to a Free church one," as the author suggests, does this not mean, given the interplay between ecclesiology and soteriology, that Wesley's doctrine of salvation likewise moved more in the direction of Free church Protestantism as the revival progressed? This would seem to be the reasonable conclusion of the second section, though it belies, at least to some extent, the argument of the first.

Despite these criticisms, *John Wesley's Ecclesiology* remains a helpful resource to think through the nature of Methodism and its relation to the larger church. And a wide reading of this engaging work will no doubt be of considerable value as Methodism continues to face problems with respect to its own identity, purpose and mission and as it seeks to minister to a hurting world.

Early Evangelicalism: A Global Intellectual History, 1670-1789
W.R. Ward
2006. 226 pp., paper, $88.00
Cambridge, England: Cambridge University Press
Reviewed by Kenneth J. Collins

W.R. Ward, who is best known perhaps for is work with Richard Heitzenrater in the production of the critical edition of Wesley's journals and diaries, has turned his scholarly attention to the engaging, and at times baffling, topic of Evangelicalism during the modern period. Recognizing that Evangelicals, in the Anglo Saxon use of the term, have found it "easier to recognize each other than others have found it to categorize them," Ward does not employ any of the usual typologies, such as that offered by David Bebbington, to display the common characteristics of Evangelicals. Instead, he considers the marks of evangelical identity as they emerge in situating key leaders of the movement (such as Spener, Francke, Edwards and Wesley) in their distinct cultural, social and intellectual locations.

One major theme that does emerge in Ward's analysis is that of "real Christianity" as it was exemplified in Spener's penchant for the text of Matthew 5:20—"For I say unto you, That unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," a text that John Wesley in the following century, in terms of his own reforming efforts, could hardly resist as well. Moreover, some of the clues as to how Evangelicals read history in terms of this theme are evident in Ward's able discussion of the works of both Gottfried Arnold and Pierre Poiret that contended, among other things, not only that "true Christianity" had not survived in the church after its early days but also that the "total fall of the church system" had not occurred until the rise of Constantine in the fourth century.

Likewise, the Puritans had much at stake in this theme and their contributions did for the Reformed tradition what Johan Arndt and his *Wahres Christentum* (True Christianity) accomplished for the Lutherans. In light of this, it would have been helpful if Ward had made the connections between this broad evangelical concern for "real Christianity" found among German Pietists, Methodists, and the Reformed and the "convertive piety" that contemporary evangelical scholars such as Roger Olson have insisted is very much a part of this movement then as now. For one thing, it would assist readers in comprehending why both Reformed and Methodist evangelicals in the eighteenth century, though they differed on many theological points, yet found common cause in their emphasis on the importance of the new birth, an emphasis that had been washed out in some of the more "churchy" and sacramental traditions such as Anglicanism.

Though W.R. Ward is a renowned Methodist historian, his treatment of John Wesley was at times unsatisfying. For one thing, he merely repeated the shibboleths of the debunking scholarship of the twentieth century (Aldersgate was not a conversion experience) and settled on the year 1725 or even April 1739 (when Wesley began field preaching) as Wesley's "real conversion," not recognizing, of course, that such a judgment was actually out of step with the broad evangelical emphases found in Wesley's own life and that supposedly constitute the subject of this book. Indeed, such as view is actually far more typical of the social location of Wesley's twentieth century interpreters upon whom Ward, at least in this area, appears to be excessively dependent.

And finally, the lens of analysis employed by Ward is quite broad at times and readers will therefore be surprised to learn of the extensive treatments of the Cabbala, Emanuel Swedenborg, and Franz Anton Mesmer in a book whose topic is early evangelicalism. Overall, however, Ward's study is a helpful guide to the theological and intellectual emphases of a movement that continues to warrant scholarly attention.